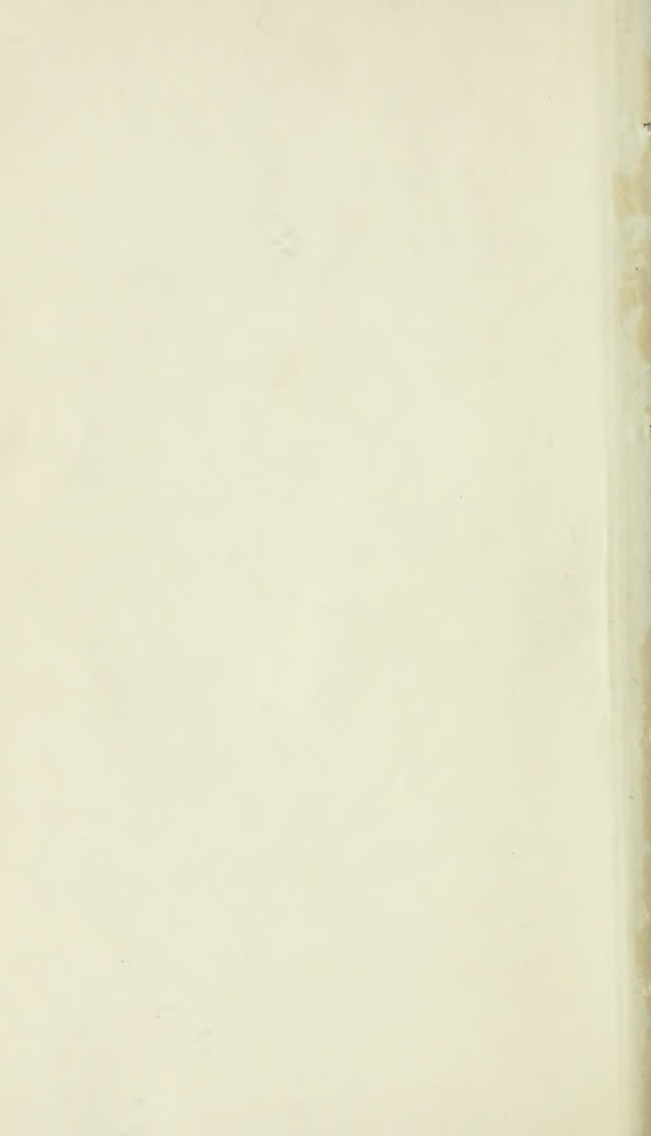




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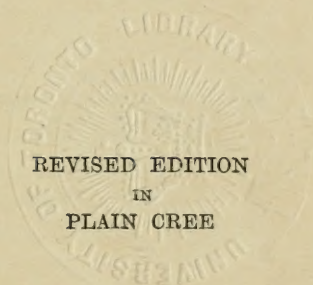
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A GRAMMAR
OF THE
CREE LANGUAGE.

BY THE
RT. REV. J. HORDEN, D.D.
BISHOP OF MOOSONEE.

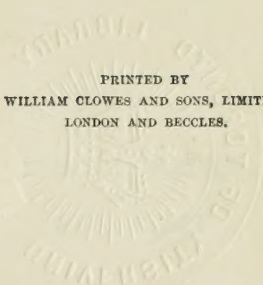
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CONTENTS.

	PAGE
ORTHOGRAPHY 	1
ETYMOLOGY 	4
THE NOUN 	6
PRONOUNS 	12
ADJECTIVES 	23
THE VERB 	27
IMPERSONAL VERBS 	37
INTRANSITIVE VERBS 	39
VARIETIES OF THE INTRANSITIVE VERB 	65
TRANSITIVE VERBS 	85
THE FIRST CONJUGATION 	93
THE PASSIVE VERB 	110
THE SECOND CONJUGATION 	114
THE THIRD CONJUGATION 	133
SUPPOSITIVE, DUBITATIVE, ETC. 	154
EXAMPLES OF THE TRANSITIVE VERB 	168
THE ADVERB 	180
THE CONJUNCTION 	188
THE PREPOSITION... 	190
THE INTERJECTION 	193
SYNTAX 	195
PARSING 	198
ARRANGEMENT OF WORDS IN A SENTENCE 	204

A GRAMMAR OF THE CREE LANGUAGE.



ORTHOGRAPHY.

THE Indians possess no written characters of their own, and their only mode of communicating with each other, except verbally, before they received instruction from European Missionaries, was by means of rude hieroglyphic symbols. They are now in possession of a "syllabic system," a knowledge of which is diffused through nearly all the tribes composing the entire nation, and in which the Scriptures and other books have been printed. But the characters of that system are not adapted for a work of this description, and therefore the Roman letters are used.

They are a, c, e, h, i, k, l, m, n, o, p, s, t, u, w, y.

Of these, the consonants are sounded as in English, the vowels and diphthongs according to the following table :—

ā as a in hate.
a „ a „ far.
e „ e „ me.
i „ i „ pin.

ī as i in thine.
 o „ o „ note.
 u „ u „ but.
 oo „ oo „ soon.
 ew „ ē „ few.
 ow „ ow „ now.

Also aw with the a sounded as in far and the w sounded as in now.

As a rule two vowels joined together are sounded separately.

Some syllables are strongly aspirated, and for this the letter “h” is not always adapted; the Greek rough breathing ‘, first introduced by Dr. Hunter, is therefore used. It is usually breathed at the end of the syllable aspirated, and some words depend on the aspirate for their signification; thus, *Ukochin*, without the aspirate, means simply, he hangs; but with it, *Ukóchin*, he hangs in a liquid, he floats.

But the aspirate is not uniformly observed, some tribes, and even members of the same tribe, aspirating their words very much more than others; it is therefore quite impossible to lay down strict rules for its observance. This must be left to the student’s own observation, remembering only that the use of the aspirate is at once the most delicate and difficult sound to acquire in almost every language.

L is used at Moose Factory only and in its vicinity; it adds very much to the distinctness of the dialect there spoken; in other dialects n or y is substituted for it.

The pronoun “I” is thus expressed in the different dialects:—

Nelu ...	At Moose Factory,
Nenu ...	At Albany, Severn, and York Factory,
Neyu ...	On the E. Main coast, and generally throughout the West.

One other sound, the "sh," is confined principally to Moese and the neighbourhood, adding to the variety of the dialect: thus, *Sesep*, a duck, is said throughout the West generally, and *Sesepisis*, a small duck; while at Moose we have *Sheshep* for the former, and *Sheshepishish* for the latter.

ETYMOLOGY.

THERE are eight parts of speech : the Noun, Pronoun, Adjective, Verb, Adverb, Conjunction, Preposition, and Interjection.

Nouns and some pronouns are declinable. Personal pronouns have a Singular and Plural, but no distinction of case. Demonstrative and Interrogative pronouns have an Accusative case. Adjectives are not declinable ; but when verbalized they are conjugated like other verbs. It may be noted here that there is but little declension in the Cree language. What is accomplished, or intimated, in other languages by the declension of nouns and pronouns is here accomplished by the numerous changes of the verb in conjugation. In fact we may express it thus, that the gender, case, and number of the noun is to be found in the verb, as,

Ne wapumaw, I see him. Ne wapûtān, I see it.

Ne wapumaw-uk, I see them (animate).

Ne wapumanan, We see him. Ne wapûtānan,
We see it.

Ne wapum-im-aw-u okosisu, I see his son, literally,
I see his him, his son.

This will be better understood when the learner comes to the particular rules under the headings of the different parts of speech.

There are no Articles, the numeral adjective, "*pāyuk*," being occasionally substituted for "*a*," as *Pāyuk* eyinew, *one* or *a* man ; and demonstrative

pronouns for “*the*,” when it is necessary to particularize persons or things, as *Unu iskwāo*, that or “*the*” woman ; otherwise, the noun stands alone. Thus the sentence, “The water in the lake,” requires two definite articles in English, while in Cree the noun speaks for itself, *Nipe sakuhikunik*.

OF THE NOUN.

THE Noun is often a much less important member of a sentence in the Cree than in European languages, as almost all abstract nouns may be, and by Indians often are, expressed in a verbalized form; thus, "life" when strictly considered in the abstract would be expressed as *Ā pimatisik* "as they (indefinite as to person) live," in preference to *Pimatise-win*, life; *Ā ūkosik*, "as they (*indef.*) are sick," in preference to *Ākose-win*, sickness.

OF THE TERMINATIONS OF NOUNS.

Nouns of different kinds have different terminations.

Abstract Nouns end in *win*; as, from *Tapwāo*, he speaks truly, is formed *Tapwāwin*, truth.

Names of instruments end in *kun*; as, from *Paskisikāo*, he fires, is formed *Paskisikun*, a gun.

Names of liquids end in *apo*; as, *Menis*, a berry, *Menis-apo*, berry liquor, wine.

Simulative Nouns end in *kan*; as, *Munito*, a god, *Munitōkan*, an idol.

Names of lines, cords, chains, etc., end in *ape*; as, *Muskisin*, a shoe, *Muskisināape*, a shoe-string; *Miko*, blood, *Mikwaāpe*, a vein.

The termination *kumik* particularizes buildings; as, *Uyumihāwikumik*, a church, lit. a praying-house.

Atik is the termination for the names of trees,

articles made of wood, handles of instruments, etc. ; as,

Wuskwī,	Birch-bark, from which canoes are made.
Wuskwīatik,	The birch-bark tree, <i>i.e.</i> the birch tree.
Cekuhikun,	An axe.
Cekuhikunatik,	An axe handle.
Mechiso,	He eats.
Mechisonatik,	An eating-board, a table.

Ākin terminates the names of different kinds of cloth, etc. ; as, *Pupukiwuyan*, a shirt, *Pupukiwuyan-ākin*, shirt-cloth, *i.e.* calico.

Kume is the termination signifying water ; as, *Túkikume*, cold water ; *Kichikume*, the great water, *i.e.* sea, ocean.

Skaw added to a noun indicates abundance ; as, *Kinos-āo*, fish, *Kinos-āskaw*, fish abound.

Min (sing.), *mina* or *minuk* (pl.), terminates the names of berries ; as, *Mikominuk*, red berries ; *Muchiminu*, bad berries (poisonous).

Diminutives end in *is* or *sis* ; as,

Napāo,	A man.
Napāsis,	A boy.
Iskwāo,	A woman.
Iskwāsis,	A girl.

Personal Nouns, the poor, rich, etc., are formed from adjective verbs :

1st. By prefixing the pronoun “ *O* ” to the third person, indicative mood, present tense ; as, *Kitimakisiw*, he is poor ; *Kitimakisiwuk*, they are poor ; *Okitimakisiw*, the poor one (sing.) ; *Okitimakisiwuk*, the poor (pl.).

2ndly. The stem word representing the quality is used as the noun ; as, *Kitimakis*, the poor one ; *Kitimakisuk*, the poor (pl.).

3rdly. The third person of the subjunctive mood, flat-vowelled, is used as a noun ; as, *Kātimakisit*, the poor one ; *Kātimakisichik*, the poor (pl.).

This extremely interesting form will be explained and illustrated when we consider the Verb.

The names of animals, parts of the body, and objects not falling into either of the classes above mentioned, terminate irregularly ; as, *Umisk*, a beaver ; *Mistikwan*, the head ; *Misit*, the foot ; *Sepe*, a river ; *Wuche*, a mountain ; *Nipe*, water ; *Meyow*, the body ; *Uchâk*, the soul ; *Oskinekiw*, a young man.

OF GENDER.

There are two Genders, the Animate and Inanimate ; but a few inanimate objects are treated as animates.

The principal objects thus treated are, *Upwe*, a paddle ; *Uskik*, a kettle ; *Usam*, a snow-shoe ; *Āmikwan*, a spoon ; *Ustis*, a glove ; *Mekis*, a bead ; *Pûkwāsikun*, flour, or bread.

Living trees, and most objects possessing vegetable life, are likewise classed as animates.

Some nouns are either animate or inanimate ; among others, *Usine*, a stone, and the particular names of berries.

DISTINCTION OF SEX.

To mark the distinction of sex in animate nouns, we have,

1st. The use of different words ; as,

Mas. <i>Napāo</i> ,	A man.
Fem. <i>Iskwāo</i> ,	A woman.
Mas. <i>Otawemaw</i> ,	A father.
Fem. <i>Okawemaw</i> ,	A mother.
Mas. <i>Okosisimaw</i> ,	A son.
Fem. <i>Otanisimaw</i> ,	A daughter.

The last four examples are seldom used.

2ndly. The addition of *iskwāo*, or *skwāo*, to the masculine to express the feminine noun ; as,

Mas. <i>Okimaw</i> ,	A chief.
Fem. <i>Okimaskwāo</i> ,	A female chief.

3rdly. In the names of animals, *Napā* or *Yapā* prefixed, indicates the male, and *Nosā* the female, the name being generally contracted ; as,

<i>Sesep</i> ,	A duck.
<i>Napā-sip</i> ,	A drake.
<i>Nosā-sip</i> ,	A duck.
<i>Peyāo</i> ,	A partridge.
<i>Napā-yāo</i> ,	A male partridge.
<i>Nos-ā-yāo</i> ,	A female partridge.
<i>Utik</i>	A deer.
<i>Yapāwutik</i> ,	A buck.
<i>Nosātik</i> ,	A doe.

OF NUMBER.

Nouns have two Numbers, the Singular and the Plural.

The plural of nouns of the animate gender is formed by adding *k*, *uk*, or *wuk* to the singular ; as, *Sesep*, a duck, *Sesepuk*, ducks ; *Mistik*, a tree, *Mistikwuk*, trees.

The plural of nouns of the inanimate gender is formed by adding *u* or *wu* to the singular ; as, *Chekuhikun*, an axe, *Chekuhikunu*, axes ; *Uyumihāwikumik*, a church, *Uyumihāwikumikwu*, churches.

CASES OF NOUNS.

Nouns have four Cases : the Nominative, Accusative, Vocative, and Locative.

There is no Possessive Case ; possession being indicated by the possessive pronouns. The Indian mode

of expression is thus—The man his house ; the men their house or houses, *i.e.* The man's house ; the men's houses.

The Nominative Case expresses the noun in its simplest form.

The Accusative Case is but little used, or at least in an inflected form.

I. Transitive verbs in the first or second person take the same case after as before them (with the exception of verbs with a *Dative* signification, for which see below, under III.).

II. Transitive verbs in the third person require the governed noun (the Object) to be in the Accusative case, which is formed as follows:—

(1) Animate nouns form the accusative, singular or plural, by adding—*u*, or—*wu*, to the nominative singular : as,

<i>Nom.</i>	Uwasis, a child ;	<i>Acc.</i>	Uwasisu, child, or children.
„	Utik, a deer :	„	Utikwu, deer, sing. or pl.
„	Napão, a man :	„	Napa-wu (o dropped) man or men.

(2) Inanimate nouns form the accusative by adding to the nominative singular,—*iyiw* for the accusative singular, and—*u* for the accusative plural.

III. N.B.—When the verb has a *Dative* signification (as giving, sending, showing, etc., to a person) and has a third person (not first, or second) after the verb, as “I give him,” then the verb, even if in the first or second person, governs the accusative case of the thing given.

Examples.

Ne sakihaw uwasis,	I love a child.
Ne sakihawuk uwasisuk,	I love children.

Ne waputan musinuhikun,	I see a book.
Ne waputan musinuhikunu,	I see books.
Sakihão uwasisu,	he loves a child, or children.
Wapumão utikwu,	he sees a deer, or deer (pl).
Wapútum musinuhikun- iyiw,	he sees a book.
Wapútum musinuhikun-u,	he sees books.
Ne meyaw musinuhikun- iyiw,	I give him a book.

The Vocative Case singular is the same as the nominative ; the plural is formed by adding *tik* or *itik* to the nominative singular ; as

<i>Uwasis !</i>	O child !
<i>Uwasisitik !</i>	O children !

To this rule there are two exceptions: Nótawe my father ; Nekawe, my mother.

Voc. <i>Nóta</i> or <i>Nótawe !</i>	My father !
<i>Nāka !</i>	My mother !

The Locative Case is formed by adding *ik* to the nominative ; but if the nominative ends in *ik*, *ók* is added, and *k* only if it ends in a vowel ; as, *Mekiwap-ik*, in the tent ; *Uskík-ók*, in the kettle ; *Kíchikumé-k*, in the sea.

Examples of the Vocative Plural.

<i>Napātik</i> , sakihíkok ket	Men, love your wives.
iskwāmiwawuk,	
<i>Iskwātik</i> , nunuhitákok ke	Women, obey your hus-
napāmiwawuk,	bands.
<i>Napāsisitik</i> menu <i>iskwāsisi-</i>	Boys and girls, obey
<i>tik</i> , tapwātakok ke neki-	your parents.
hikoowawuk,	

PRONOUNS.

THERE are six classes of Pronouns: the Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

PERSONAL PRONOUNS.

Singular.

I,	Neyu.
Thou,	Keyu.
He, She,	Weyu.

Plural.

We (I and he, <i>or</i> I and they),	Neyunan,
We (I and thou, <i>or</i> I and you),	Keyunanow <i>or</i> Keyanow.
You,	Keyuwaw.
They,	Weyuwaw.

Observe here the double first person plural. It is a beautiful provision, entirely obviating the indefiniteness of our own "We"; so that a mistake cannot occur. A person speaking to another of himself and some other person, uses *Neyunan*; if the person addressed is included with the speaker, then *Keyunanow* or *keyanow* is used. Every verb in the language, both in the indicative and subjunctive mood, is subject to this arrangement—in the indicative mood by means of the personal pronoun, in the subjunctive mood by the inflection of the verb.

In the singular number, when attached to verbs, *Neyu* is contracted into *N*, *Ne*, or *Net* ; and *Keyu* into *K*, *Ke*, *Ket*. The third personal pronoun is not usually attached to the verb, the verbal termination being sufficiently expressive ; but when it is, it assumes the form *O* or *Ot*. It is placed before one form of the preterite and pluperfect tenses, indicative mood ; as,

O sakihâtī,

He loved him.

O ke sakihâtī,

He had loved him.

This form, however, is very little used.

It is likewise placed before words implying possession ; as, *Ot uwasimisiw*, he has children. In this case it is carried through every person of the verb ; as, *Net ot uwa-simisin* (generally contracted to *Not uwasimisin*), I have a child or children ; *Ā ot uwasimiseyāk* (subjunctive mood), as ye have children.

In the plural number in the indicative mood, the first part of the personal pronoun is prefixed, and the latter part affixed, to the root of the verb ; as, *Ne sakih-anan*, we (1st and 3rd) love him ; *Ke pukwat-awaw*, you hate him.

For the sake of emphasis the personal pronoun is repeated ; as,

Wepuch *Neyu* ne ka totān,

Soon I I will do it.

In the subjunctive mood no personal pronouns are attached to the verb, all the persons being expressed by inflections of the verb itself.

Kāchiwak, myself, thyself, etc., undergoes no change ; as,

Neyu kāchiwak ne ku kitotaw,

I myself I will speak to him.

POSSESSIVE PRONOUNS.

The Possessive Pronouns are the same as the personal, and are joined to nouns as the personal pronouns are to verbs.

O or *Ot*, his, is always expressed, except when dropped for the sake of euphony, as in the following example :

Noun Animate, Singular.

N'ótawe,	My father.
K'ótawe,	Thy father.
O'tawe-u,	His father.
N'ótawe-nan,	Our (1st and 3rd) father.
K'ótawe-now,	Our (1st and 2nd) father.
K'ótawe-waw,	Your father.
O'tawe-waw-u,	Their father.

Noun Animate, Plural.

Uskik, a kettle.

Net uskik-wuk,	My kettles.
Ket uskik-wuk,	Thy kettles.
Ot uskik-wu,	His kettles.
Net uskik-onan-uk,	Our (1st and 3rd) kettles.
Ket uskik-onow-uk,	Our (1st and 2nd) kettles.
Ket uskik-owaw-uk,	Your kettles.
Ot uskik-owaw-u,	Their kettles.

And here it is well to notice the form of the locative case in nouns attached to possessive pronouns. When the pronoun is singular the locative case is formed in the usual manner, *Net uskikók*, in my kettle or kettles ; but when the pronoun is plural, the pronominal termination is contracted, thus :

Net uskik-onák,	In our (1 and 3) kettle or kettles.
Ket uskik-onák,	In our (1 and 2) kettle.

Ket uskik-oowák,	In your kettle <i>or</i> kettles.
Ot uskik-oowák,	In their kettle <i>or</i> kettles.

Names of objects beginning with *m*, principally members of the body, drop the *m* before the possessive pronoun is prefixed; as, *Mistikwan*, the head, *Nistikwan*, my head; *Misit*, the foot, *Kesit*, thy foot.

Utim, a dog, becomes *Netām*, my dog, etc.

A few nouns require *O*, *ot*, to be changed into *W*, as the prefix for his, their; as, *Neyow*, my body, *Weyow*, his body; *Neke*, my tent, *Wekiwaw*, their tent.

Many nouns connected with possessive pronouns take the particle *m*, *im*, or *om* after them; as *Mistik*, a stick, *Ne mistik-om*, my stick; *Iskwāsis*, a girl, *Net iskwāsis-im*, my girl. In this case the plural terminations follow the particle; as, *Net iskwāsisim-inan*, our girl (1, 3).

In some dialects the particle precedes the last syllable with the word *Uwas*, a child; as *Net uwas-imis*, my child; in others it follows the general rule, *Net uwasim-im*.

Examples of Possessive Pronoun and Inanimate Noun.

Muchitotumoowin, sin, evil deed.

Singular.

Ne muchitotumoowin,	My sin.
Ke muchitotumoowin,	Thy sin.
O muchitotumoowin,	His sin.
Ne muchitotumoowin-inan,	Our (1 and 3) sin.
Ke muchitotumoowin-inow,	Our (1 and 2) sin.
Ke muchitotumoowin-iwaw,	Your sin.
O muchitotumoowin-iwaw,	Their sin.

Plural.

Ne muchitotumoowin-u,	My sins.
Ke muchitotumoowin-u,	Thy sins.

O muchitotumoowin-u,	His sins.
Ne muchitotumoowin-inan-u,	Our (1 and 3) sins.
Ke muchitotumoowin-inow-u,	Our (1 and 2) sins.
Ke muchitotumoowin-iwaw-u,	Your sins.
O muchitotumoowin-iwaw-u,	Their sins.

Examples of the Use of the Possessive Pronoun.

Ne kunuwāyimawuk <i>net</i> uwasimisuk,	I take care of my children.
Ne sakihimawu <i>ot</i> uwa- simisu,	I love his children.
Pātoowin <i>net</i> ustisuk,	Bring to me my mittens.
Tantā āyat <i>ketanis</i> ?	Where is thy daughter?
Netanis asī posew,	My daughter has already gone off (by water).
Ke ke pātanawaw che <i>ke</i> musinuhikuniwawu?	Have you brought your books?
Āhā ; ne ke pātanān <i>ne</i> musinuhikuninānu,	Yes ; we have brought our books.

THE DOUBLE POSSESSIVE.

The Double Possessive, as My son's son (Cree, My son his son), when the noun possessed is of the animate gender, is formed as the possessive of the third person when the possessive pronoun is of the first or second persons, my, your, etc. ; but when the possessive pronoun is of the third person, the particle *iyiwu* is added to the noun in both the nominative and accusative cases, and the singular and plural numbers.

Netanis okosisu,	My daughter's son.
Ketanis okosisu,	Thy daughter's son.
Otanisa okosis-iyiwu,	His daughter's son.
Netanisinan okosisu,	Our (1 and 3) daughter's son.

Ketanisino <u>w</u> okosisu,	Our (1 and 2) daughter's son.
Ketanisi <u>waw</u> okosisu,	Your daughter's son.
Otanisi <u>wawu</u> okosisi <u>wu</u> ,	Their daughter's son.
N.B.—Otanisu okosisi <u>wi</u> - w <u>u</u> ,	His daughter's son, <i>or</i> his daughter's sons.
Otanisi <u>wawu</u> okosisi- <u>wi</u> - w <u>u</u> ,	Their daughter's son, <i>or</i> their daughter's sons.

Example.

Kittu kiskino <u>humu</u> wāo ot uwasimisu, menu ot uwasimisu ot uwasi- misi <u>wu</u> ,	He will teach his chil- dren and his children's children.
---	---

When the noun possessed is inanimate the general rule is the same as above for animate nouns, except that instead of adding always *iyiwu*, *iyiw* is to be added to the noun for the singular number, *iyiwu* for the plural.

Nekosis <i>o</i> musinuhikun,	My son's book.
Okosisu <i>o</i> musinuhikun- <i>iyiw</i> ,	His son's book.
Okisisi <u>wawu</u> <i>o</i> musinuhi- kun- <i>iyiwu</i> ,	Their sons' books.

Tipiyuw or *tipiyuwā* is the pronoun signifying own, my own, thy own, etc.

Neya <i>tipiyuw</i> ne paskisi- kun,	Mine, my own gun.
---	-------------------

DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns are,

O <u>wu</u> ,	This,	An. Sing.
O <u>mu</u> ,	„	Inan.

Oke,	These,	An. Pl.
Ohe,	„	Inan.
Unu,	That,	An. Sing.
Une, unimu,	„	Inan.
Unike,	Those,	An. Pl.
Unihe,	„	Inan.
Kotuk,	The other, another,	An. and Inan. Sing.
Kotukuk,	The other,	An. Pl.
Kotuku,	„	Inan.
Āwuko,	The selfsame,	An. and Inan.
Āwukwawu,	This selfsame one,	An.
Āwukomu,	„	Inan.
Āwukwanu,	That,	An.
Āwukwanimu,	„	Inan.
Āwukwunik,	Those, or These,	An.
Āwukwunī,	„ „ „	Inan.

These pronouns have all an accusative case ending when the noun for which they stand or to which they are joined is governed by a verb in the third person.

<i>Nom.</i>	<i>Acc.</i>
Owu.	Ohe.
Omu.	Omāyiw.
Oke.	Ohe.
Unu.	Unihe.
Une, unimu.	Unimāyiw.
Unike. An. Pl.	Unihe.
Unihe. Inan. „	Unihe.
Āwuko.	Awukwāyiw.
	Pl. Awukwāyiwu.
Kotuk.	An. Kotuku.
	Inan. Kotukeyiw.

In pointing out a thing particularly, as with the finger, Unu is sometimes changed to Nahu, and

Unimu to Nāmu ; as, Nahu Utim, that dog ; Nāmu Ministik, that island.

Examples of the Demonstrative Pronouns.

Unu ka tapwāyāyimit numuwekach kittu nipiwi,	"He that believeth in me shall never die."
Unike ka sakihiskik ne ku miywukimawuk,	Those that love thee I will bless.
Kisāmunito kistāyimāo unihe ka kistāyimikot,	God honours those who honour Him.
Kittu apuchitaw uni- māyiw mōkomaniyiw,	He will use that knife.
Owu mostos mistuhe weyino,	This ox is very fat.
Ohe muskisinu unóch ne ke osítan,	These shoes I have just made.

RELATIVE PRONOUN.

There is but one Relative Pronoun, "ka" who, which, that ; its antecedent is frequently understood. When the verb is in the future tense, it becomes "kā" ; as, Unu eyinew kā tukosík, The Indian who will come. Here kā is not only a relative pronoun, but it is also the sign of the future tense.

Examples of the Relative Pronoun.

Unike uwasisuk ka kis- kāyitúkik kichimusi- nuhikuniyiw,	Those children who know the Bible.
Ne wekistān menisu ka miywasike,	I like (the taste of) berries which are good.
Ne wékipwawuk ka miyo- sichik kinosāwuk,	I like (the taste of) good fish.
Unu ka sakihut ákosiw,	"He whom thou lovest is sick."

INTERROGATIVE PRONOUNS.

The Interrogative Pronouns are,

Owānu,	Who?	An. Sing.
Owānike,	„	„ Pl.

These have an Accusative, Owāyiwu, when governed by a verb in the third person. When followed by a noun with the possessive pronoun, third person, Owānu answers to whose; as, Owānu ot ustotin? Whose (= who his) cap is this?

Tananu,	Which?	An. Sing.
Tananike,	„	„ Pl.
Tananimu, or Tanimu,	„	Inan. Sing.
Tananihe, or Tanihe,	„	„ Pl.
Kākwī,	What?	„ Sing.
Kākwuyu,	„	„ Pl.
Kāko,	What or What kind?	An. and Inan. Sing. and Pl.
Kākwayiw,	What?	Acc. gov. by verb in 3rd person.

Owānu and kākwī take simulative or doubtful form, thus,

Owānikan,	Who?	Sing.
Owānikanuk,	„	Pl.
Kākwanikan,	What?	Sing.
Kākwanikanuk,	„	Pl.

Owānikan ka pātastumó-tāt?	Who is this walking this way?
Owānikanitokā numuweyu ne kiskāyitān.	Who it is I do not know.
Owānikanuk ka pātastumótāchik?	Who are these walking this way?
Owānikanitokānuk, numuweyu ne kiskāyitān.	Who they are I do not know.

Examples of the Interrogative Pronouns.

Owānu kā pukitinisot kit-tu nutuwe kiskino-hu-muwat eyinewu?	Who will dedicate himself to go and teach the Indians?
Owānike kā pā wechihi-chik?	Who (pl.) will come to my assistance?
Kāko musinuhikun ka tūkonumun?	What book is that which you have in your hand?
Kākwī kā totumatan?	What shall I do for thee?

COMPOUND RELATIVE PRONOUNS.

Piko oweyuk,	Whosoever.
Pikwanu,	Whoever.
Pikwanimu,	Whichever.
Piko kākwī,	Whatever.

Examples of the Compound Relative Pronouns.

Piko oweyuk kā we kwā pimachitakwā o pimatisewin kittu wunítaw; maku piko oweyuk kā wunítakwā o pimatisewin neyu óche, āwukwanu kā pimachitat,	“Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.”
Pikwanu nekan peki-skwāche,	Whoever speaks first.
Uyumita pikwanimu musinuhikun ā miywāyitumun,	Read whichever book you like.
Otinu piko kākwī ā we apuchitayun,	Take whatever you wish to use.

DISTRIBUTIVE PRONOUNS.

Túto,	Each, every,	An. and Inan.
Kúkeyow túto,	Each of all, every one,	

Example.

Kúkeyow túto ka ke me- yiyun ne ke kunuwāyi- mawuk,	Every one that you gave me I have taken care of.
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INDEFINITE PRONOUNS.

Kúkeyow,	All,	An. and Inan.
Misiwa,	„ or The whole	
Atit,	Some,	
Michāt,	Many,	
Chukuwasis,	Few,	
Kotuk,	Other, another,	
Oweyuk,	Some one,	An.
Kākwī,	Something,	Inan.

For declension of Kotuk see Demonstrative Pronouns, and for Kākwī see Interrogative Pronouns.

Michāt and chukuwasis frequently take a verbalized form, being conjugated through their various moods and tenses like the plurals of other intransitive verbs.

Examples of the Indefinite Pronouns.

Oweyuk ne ke saminik,	“Some one hath touched me.”
Menu wapumitanā ke ku meyitin kākwī,	When I see you again I will give you some- thing.
Kúkeyow eyinewuk o ku sakihitótawaw,	All Indians should love each other.
Ne nutuwāyitān kotuk minikwakun,	I desire another cup.
Ne we kiskinohumuwa- wuk kotukuk eyine- wuk menu,	I wish to teach other Indians also.
Jesus sakihāo kúkeyow oweyu,	Jesus loves every one.

ADJECTIVES.

ADJECTIVES are frequently found in a verbalized form ; as, *ā miywatiset eyinew*, he who is good the Indian = the good Indian.

There are few Separable Adjectives in the Cree language ; such are *Kiche*, great ; *Miyo*, good ; *Muche*, bad ; *Oske*, new ; *Kwuyusk*, right : but adjectives may be formed from abstract nouns by omitting the final "n" ; as *Uyumihawin*, prayer, *Uyumihawe musinuhikun*, a Prayer-book.

The Comparative of adjectives is formed by prefixing *Uwusimā*, more, to the Positive ; and the Superlative by prefixing *Uyiwak*, most.

<i>Miywatisew</i> ,	He is good.
<i>Uwusimā miywatisew</i> ,	He is better.
<i>Uyiwak miywatisew</i> ,	He is best.

Examples of Separable Adjectives.

<i>Miyo uwasisuk mistuhe sakihawuk</i> ,	Good children are much beloved.
<i>Oske-uwasisuk mistuhe sakihikwuk okawe-wawu</i> ,	Young (new) children are much beloved by their mothers.
<i>Muche eyinewuk numu-weyu tāpukāyitakosewuk kittu itôtāchik kiche kesikók</i> ,	Bad men are not fit to go to heaven.

NUMERAL ADJECTIVES.

These are all capable of being verbalized, but are more generally used as separable adjectives; they are,

Pāyuk,	One.
Neso,	Two.
Nisto,	Three.
Nāo,	Four.
Niyanun,	Five.
Nikotwasik,	Six.
Tāpukóp,	Seven.
Uyenanaō,	Eight.
Kākat mitatút,	Nine.
Mitatút,	Ten.
{ Pāyukosap,	
{ Mitatút pāyukosap,	Eleven.
Nesosap,	Twelve.
Nistosap,	Thirteen.

Sap means beyond, literally "through," therefore *Nistosap* is equivalent to, "three beyond." With some tribes it is always necessary to express the ten in all numbers between ten and twenty; as, *Mitatút nistosap*, ten and three beyond, *i.e.* thirteen.

Nāosap, etc.	Fourteen, etc.
Nesitunow,	Twenty.
Nesitunow pāyukosap,	Twenty-one.
Nisto-mitunow,	Thirty.
Nāmitunow,	Forty.
Neyanuno-mitunow,	Fifty.
Nikotwaso-mitunow,	Sixty.
Tapukóp-mitunow,	Seventy.
Uyenana-mitunow,	Eighty.
Kākat mitatút túto mitunow,	Ninety.
Mitatút-mitunow,	A hundred.
Neswaw mitatút-mitunow,	Two hundred.

The last expression means twice a hundred.

Kiche mitatúto-mitunow,	A great hundred, a thousand.
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It is not difficult to express comparatively large numbers in Cree; thus 4567 would be rendered—
Nāwaw kiche-mitatúto-mitunow (four times a thousand),
niyanunwaw-mitatúto-mitunow (five hundred),
nikotwasomitunow tāpukóp uyiwak (and sixty seven).

Examples of Numeral Adjectives.

- | | |
|--|--|
| Ne ke wapumawuk
niyanun wapuskwuk, | I have seen five white bears. |
| Unóch ka otakosik ne ke
sekuhutuwwawuk nāo
uwasisuk, | This afternoon I have baptized four children. |
| Pāyuk eyinew ke nipuhāo
nāmitunow utíkwu pi-
ponók, | One Indian killed forty deer last winter. |
| Tantúto kesikawu kā
itapicheyun? | How many days shall you be absent? |
| Numuweyu kwuyusk ne
kiskāyitān; maskoch
nāo kesikawu ne ka
itapichen, | I don't quite know; perhaps I shall be absent four days. |
| Unóch neyanun niskuk
menu tāpukóp sesepuk
ke papiyawuk, ākwu
maku tawich ke
ispiyawuk, | Just now five geese and seven ducks flew this way, and then flew out to sea. |
| Nikotwaso kesikaw ke ku
utoskan, | Six days thou shalt labour. |
| Jesus ke nuwusonāo
mitatút nesosap kis-
kinohumuwwakunu, | Jesus chose twelve disciples. |

Jesus ke yewunisehiso Jesus fasted forty days
 nāmitunow kesikawu and forty nights.
 menu nāmitunow
 tipiskawu, eyikók,

NOTE.—In computing time the sing. is commonly used, *e.g.* nāo kesikaw, four days.

There are no Ordinals except Nistum, first, and Iskwayach, last ; these are indeclinable.

THE VERB.

THE Verb expresses being, doing, and suffering, as in other languages ; but it also expresses, by its prefixes and affixes, a great deal more—namely, that which in other tongues is expressed by the use of adjectives, adverbs, and other parts of speech, increasing and diminishing the action, affirming, supposing, doubting, simulating, reflecting, etc. It is, indeed, not only the principal word in every sentence, but it is frequently the sentence itself ; and the whole language might be aptly styled a gigantic verb. It must also be borne in mind that the conjugation of the verb makes up for the lack of declension in noun and pronoun. That is, the case, number, and gender (Animate or Inanimate) of the noun or pronoun, both of the subject and object, is shown by the inflection of the verb.

In the study of the verb three things are to be specially borne in mind :

1. There is no Infinitive Mood in the language. What is expressed in others by the infinitive mood is resolved in this into the subjunctive.

Thus, Eng. I wish you to come, is in Cree, I wish that you come, Ke nutuwāyimitinawaw *kittu* pā itôtāyāk.

2. All Transitive and Intransitive Verbs have a double first person plural, for which, as before stated, they have corresponding pronouns.

3. Verbs have two Forms, the Relative and Possessive, which are very puzzling to beginners, but

which conduce greatly to clearness of expression in the language. Difficulties in conversation would constantly occur were they not in existence, whereas, by their use, doubt and ambiguity are entirely avoided.

There is nothing analogous to the Relative Verbal form in English. In its simplest form, in connection with impersonal verbs, it is expressed by the particle *yiv* in the indicative mood, and *yik* in the subjunctive. Its meaning is, relatively to him or them. Thus,

Mispon,	It snows.
Misponiyiv,	It snows relatively to him.
Ā mispok,	As it snows.
Ā misponiyik,	As it snows relatively to him.

Numuweyu ne ku sip- wātan ā mispok,	I shall not go off, as it snows.
Numuweya kittu sip- wātāo ā misponiyik,	He will not go off, as it snows.

There is no relative form in a sentence, unless there be in it a verb in the third person.

The relative form is used, where either of the persons, first, second, or third, performs an action relatively to another third person; as,

Ne ke wapumaw ā pi- môtā-wuk,	I saw him when (I) walking.
Ke ke wapumaw ā pi- môtā-wut,	Thou sawest him when (thou) walking.

This is perhaps the most perplexing verbal puzzle in the language—the relative form of an intransitive verb, when in the subjunctive mood, necessitating transitive terminations to be given to the first and

second persons, making the verb, in fact, a semi-transitive one; but when a third person acts relatively to another third person this is entirely reversed, for it is not the verb which agrees with the nominative *he* which takes the relative form, but that which agrees with the accusative *him*: *e.g.*,

Ke wapumão ā pimótāt, He saw him (when he was) walking.

Ke wapumão ā pimótā-yit, He saw *him walking*.

This will become clearer as we progress onward.

The simplest form of the Possessive is that in which a verb agrees with a second third person which belongs to a first third person; as, That man's son is sick. Here we cannot use the simple verb, and say, Unu eyinew okosisu ākosew, that man's son he is sick, for the person addressed would be in doubt as to who was meant—the man or his son, the verb agreeing with the noun man. We therefore say, Unu eyinew okisisu ākos-eyiwu, which may be thus analyzed:

Unu eyinew,
Okosisu,
Akoseyiwu,

That man.
His son.
His he is sick.

When the second third person is of the inanimate gender the particle *iyiw* is added to the simple inanimate verb for the singular, and *iyiwu* for the plural; as,

Owu uwasis o musinu-	This child's book is good.
hikun miywasin- <i>iyiw</i> ,	
Owu owasis o musinuhi-	This child's books are
kunu miywasin- <i>iyi-wu</i> ,	good.

A more elaborate form of the possessive will come under notice by-and-by, when we come to the Transitive Verb, for every transitive verb has its

possessive form, both animate and inanimate, with which it is absolutely necessary for the student to become thoroughly acquainted.

Ne sakihimawu,	I love his him.
Ne pukwatumwan,	I hate his it.

THE DIFFERENT KINDS OF VERBS.

Verbs are of three kinds ; Impersonal, Intransitive, and Transitive.

Before even the Impersonal Verb can be conjugated it is necessary to know the powers of the verb "to be."

But first, of the Substantive Verb.

This verb, expressing *being, existence*, has given me much trouble, which I would fain save those who come after me. Negatively, one heard it constantly, both in its animate and inanimate forms ; as, Numu tão oweyuk, there is no one ; Numu tukwun, there is none ; as well as in its affirmative inanimate form, Tukwun or I'tukwun, there is some. What was wanted was the corresponding animate for Tukwun. For this was used I'taw, which is a particular, not the substantive verb, and signifies place ; as, He is here or there, at a place specified. Cutting off the initial "I," we have Taw, the verb sought for ; thus,

Taw or Tão,	He is.
Tukwun,	It is.

Uyav is a second substantive verb, and is used as both animate and inanimate :

Uyaw,	He is.
Uyaw,	It is.

But this verb is used as an animate mostly in combination with the adjective *Miyo*, good, signifying

that the subject of the verb is in a good state of health ; thus,

Miyo-uyaw,	He is well.
Ne miyo-uyan,	I am well.

Other Verbs expressing Being, etc.

1. Awiw,	He is such an one.
Iwun,	It is such a thing.

Awiw is sometimes used alone, but very seldom, both it and *iwun* being generally used as terminations to nouns, which they thus verbalize ; as,

Okimaw,	A chief.
Okima- <i>wiw</i> ,	He is a chief.
Wastānumakun,	A candle.
Wastānumakun- <i>iwun</i> ,	It is a candle.
2. An. I'taw,	He is at a certain place.
Inan. I'tukwun,	It is " " "
3. An. I'tiw,	He is so ; <i>likewise</i> he so does.
Inan. I'kin,	It happens.

I'tiw is often used as a verb of condition interrogatively ; as,

Tan ā'tiyun ?	What aileth thee ?
Tan ā'tit ?	What aileth him ?

In impersonal verbs the "is" is expressed by a verbal termination, affixed to the primitive particle ; as,

Tūk-ayaw,	It is cold.
Tipisk-aw,	It is night.

The Interrogative particle is *che* or *na*, and follows verbs, expressed or understood, in the indicative mood only ; thus,

Ke sakehin,	Thou lovest me.
Ke sakehin che?	Dost thou love me?
Keyu che?	Is it thou?

To Verbs belong Voice, Mood, Tense, Gender, Number, and Person.

Verbs generally have three Voices—Transitive, Passive, and Intransitive, corresponding thus with the European verb.

Verbs have six Moods—the Indicative, Subjunctive, Imperative, Potential, Suppositive, and Dubitative.

The Indicative affirms or denies, and is used in asking a direct question; as,

Kisāmunito ke ke ose- hikonow.	God made us.
Ke ku kesitan che ket utoskāwin unóch ka kesikak?	Shalt thou finish thy work to-day?
Numuweyu; maskoch wa- pūkā ne ku kesitan,	No; perhaps to-morrow I shall finish it.

The Subjunctive is of much more extensive use in the Cree than in the English language, expressing not only doubt and contingency, but likewise affirming; and in almost every sentence composed of two members joined by a conjunction, the second verb assumes the subjunctive mood; as,

Ne ku nutuwapumaw, ākwu maku kā wechā- wuk,	I shall go to him, and then I will accompany him.
---	---

The Imperative commands, exhorts, and entreats. It has a present and future tense.

Mechiso,	Eat thou (Pr.).
Mechiso-kun,	Eat thou (Fut.).
Sakita,	Love thou it (Pr.).
Sakita-kun,	Love thou it (Fut.).

The Potential expresses power, will, ability ; as,

Ne *ku kē* totān, I can do it.

Ne *ku kē totātī*, or *totā*, I could have done it.

We is the optative particle ; as,

Ne *we* sakihaw, I wish to love him.

The Suppositive expresses probability and expectation ; as,

Kuyas ke tukosin-*otokā-nuk*, They have probably arrived long ago.

The Dubitative is the subjunctive of the suppositive, and expresses doubt and uncertainty ; it likewise follows *Owāna* when signifying *Whoever*, etc., as mentioned under Compound Relative Pronouns.

Kespin *se-akihiwākwā* ke “If ye love me, ye will
ku kunuwāyitānawaw keep my command-
ne kukāskwāwinu, ments.”

Numuweyu ne kiskāyitān I don't know whether he
kā tukosinokwā, will come.

Kespin *se-akihiwakwā* ne If they love me they will
ku tapwātakwuk, obey me.

Kespin māyo-uyakwā kit- If he were well, he would
tu tukosin, come.

The Participial and Subjunctive Moods of other languages are expressed by the subjunctive ; as,

Neyu *ā sakihiwāyan*, I loving.

„ *ā ke sakihiwāyan*, I having loved.

„ *ā sakihihoweyan*, I being loved.

„ *ā ke sakihihoweyan*, I having been loved.

THE FLAT VOWEL.

The student will have observed that when parts of the verb *to love* have been introduced, the commencement of the word has been *saki*, but that

occasionally it has been *seaki*; and further, had he been able to distinguish the moods, he would have found that, when the change occurred, the verb was invariably in either the subjunctive or dubitative mood. This change is called the Flat Vowel, and is one of the most interesting points in the Cree language.

All verbs are subject to this change, which consists in flattening, and thus lengthening, the first vowel in the verb, and sometimes, as in *Seakihat*, in giving it an additional syllable. As I have just hinted, this change is confined to the subjunctive mood.

It is used,

1. In giving a verb the force and properties of a noun, as already stated in the chapter on Nouns.

2. Instead of the relative pronoun *ka*, when the time is indefinite; thus Keyu *ka* sôkatiseyun, thou who art powerful, becomes Keyu *seôkatiseyun*, thou powerful one. In the second person both singular and plural, this form is very forcible as a vocative.

3. Where the particle *ever* occurs in English, as "whoever," etc., when the time is indefinite.

4. In some cases, in asking questions, after the pronouns Owanu and Tan, or Tanisse and the adverb Tantā, when the time is either indefinite, present, or quite recent; as,

Owānu tāpāyimisk?

Tanisse ātwāt?

Tantā āyat?

Tantā ātôtūt?

Tan ātusichik ket uwa-
simisuk?

Who governs thee?

What does he say?

Where is he?

Where has he gone?

What is the number of
thy children?

5. But its chief use is to give force and decision to verbs of affirmation in the past tense, where, the tense particles being dispensed with, the verb itself

states its action with a power and precision truly beautiful.

Ākwu teāchipuyihot
menu sāpwāpuyit,

Then he mounted and
rode off.

Formation of the Change.

Ā is changed by prefixing an *e*, thus forming an additional syllable; āsítik becoming eāsítik; Sākisit, Seākisit.

A follows the same rule; as,

Atuwāyimat,	rejects	Eatuwāyimat.
Mayāyimat,	despises	Meayāyimat.

When *e* is the initial letter it is preceded by *i* forming a separate syllable; but when it follows a consonant it is repeated, the last *e* being emphasized; as,

Ekutānat,	puts aside	I-ekutānat.
Wekit,	lives in	We-ekit.

I is changed into ā; as,

Itasit,	Ātasit.
Misikitit,	Māsikitit.

U is changed into ā; as,

Uyítit,	Āyítit.
Muskowiset,	Māskowiset.

O or *oo* becomes wā as the initial letter. When it follows a consonant it is preceded by *e*, which is joined to the consonant, the *o* itself becoming a separate syllable; as,

Ositat,	Wasitat.
Mositat,	Meositat.

TENSES.

The Indicative Mood has six Tenses—the Present, Imperfect, Perfect, Pluperfect, Future, and Second Future.

The Present relates to what is now taking place ; as, *Ne pimatisin*, I live.

The Imperfect relates to what has passed, or has long continued at a time now passed ; as, *Ne sakihá* or *âtī*, I loved, was loving, or did love him.

The Perfect represents the action as finished, or, when qualified by an adverb, as still continued ; as, *Ne ke totumuwar*, I have done it for him ; *Kinwās ne ke uspāyimotuwaw*, I have long trusted in him.

The Pluperfect represents the action as finished when or before another began ; as, *Ne ke nutomâtī mwuyās wetumuweyun*, I had called him before you told me.

The Future represents the action as yet to come ; as, *Kittu pimachihāo kukeyow kā pā natikot*, he will save all who will come to him.

The Future Perfect, or Second Future, indicates that the action will be over when or before another action, yet future, shall take place ; as *O ku kesitā ot utoskāwin mwuyās mutwāsineyit sāwāhoyakunu*, He shall have finished his work before it (the bell) rings.

There is nothing very formidable in this array of tenses, for all, both in the indicative and potential moods, are formed from the present and imperfect of the indicative, by means of particles placed before the root of the verb, without any new inflexions whatever. Let the student then learn these tenses thoroughly, and he will have little difficulty with the rest, belonging to the two moods mentioned.

Ne wapumaw,

I see him.

Ne ku wapumaw,

I shall see him.

Ne wapumáti,	I saw him.
Ne ku wapumáti,	I shall have seen him.

There is not that strict attention to tense among Indians that there is with Europeans. In narration the present is often, or generally, used for the past, while the imperfect and perfect are almost interchangeable, except that as an emphatic the imperfect has much the preference. There is but little difference too between the imperfect and pluperfect, Ne ke wapumáti being quite as frequently used as Ne wapumáti for I saw him.

In the Subjunctive, too, there are two principal Tenses, the Present and Imperfect, from which the rest are formed by placing particles before them ; thus,

Ā pimasiyan,	Because I sail.
Ā ke pimasiyan,	Because I have sailed.
Ā pimasiyapan,	Because I sailed.
Ā ke pimasiyapan,	Because I had sailed.

The Subjunctive is often used for the Indicative, thus,

Ā nikótāyun che? Are you chopping wood?
instead of Ke nikótan che?

IMPERSONAL VERBS.

Impersonal Verbs are those which have the third person singular only, and in English are preceded by the pronoun "it"; as, Kimiwun, it rains; Mispon, it snows; Kesikaw, it is day.

INDICATIVE MOOD.

Pres. Pipon,	It is winter.
Pipon-iyiw,	„ „ to him.

Past.	Pipon-opun,	It was winter.
	„ -iyepun,	„ „ to him.
Per.	Ke pipon,	It has been winter.
	„ „ -iyiw,	„ „ to him.
Plu.	Ke pipon-opun,	It had been winter.
	„ „ -iyepun,	„ „ to him.
Fut.	Kittu pipon	It will be winter.
	„ „ -iyiw,	„ „ to him.

SUBJUNCTIVE MOOD.

Pres.	Ā pipók,	As it is winter.
	„ pipon-iyik,	„ „ to him.
Past.	„ pipók-ipun,	„ was winter.
	„ pipon-iyik-ipun,	„ „ to him.
Per.	„ ke pipók,	„ has been winter.
	„ ke pipon-iyik,	„ „ to him.
Plu.	„ ke pipók-ipun,	„ had been winter.
	„ ke pipon-iyik-ipun,	„ „ to him.
Fut.	Kā pipók, or,	
Fut.	Pipókā,	When it shall be winter.
	Pipon-iyikā,	„ „ to him.
	Pāpók (flat vowel),	In the winter (past).
	Pāponeyik,	„ „ to him.

SUPPOSITIVE MOOD.

Pres.	Pipon-otokā,	It is winter, I suppose.
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Examples of the Impersonal Verb.

Asi ākrutin,	Already it is frozen ; there is frost.
Numuweyu ne ku posin osam ā sōkiyoowāk,	I shall not go off (by water) as it is blowing too hard.
Tapwā ke yotin kasikak,	Truly it was blowing to-day.

Túke ákosew netanis ā
kesowayayik,

My daughter is always
sick when the weather
is warm.

Wepuch maskoch kittu
tukwasiwuk ā nuhitini-
yik,

They will soon probably
reach it (their destina-
tion), as the wind is fair.

Asi miywasinotokā ā
pimótaniwúk nóchi-
mík kuyas maku ka
ákwutík,

There is probably good
walking in the woods
now, as it froze long
since.

Kākat ke kuwuchiwuk
uwasisuk ka itotāchik
kiskinohumatoowiku-
mikók, mistuhe ā ke
kisinayik,

The children were nearly
frozen while going to
school, the cold having
been very severe.

Maskoch kittu miyokesi-
kaw wapúkā ā mikwusk-
wúk anóch ka otakosik ;
ákwu maku kā ké sip-
wātāyan,

Perhaps it will be fine
weather to-morrow, as
the sky is red this
afternoon ; and then I
shall be able to go off.

Tanispe kā posit kótawe ?

When will thy father go
off (by water) ?

Wapuniyikā kittu posew
miyokesikayikā,

He will go off to-morrow
should the weather be
fine.

INTRANSITIVE VERBS.

Intransitive Verbs are those in which the action of the verb is confined to the subject ; as, Ne *pusikon*, I stand up ; *Pimiskaw*, he paddles.

The root of the verb is obtained from the third person singular of the indicative mood, present tense, by throwing off the conjugational termination ; thus,

Pusiko,	He stands up,	Root <i>Pusik</i> .
Pimiskaw,	He paddles,	„ <i>Pimisk</i> .
Upiw,	He sits,	„ <i>Up</i> .

There are seven Conjugations, known by the third person just alluded to.

1. Ends in iw, as Up-iw.
2. „ aw, „ Nip-aw.
3. „ āo, „ Pimót-āo.
4. „ o, „ Kit-o.
5. „ ew, „ Wuskuw-ew.
6. „ um, „ Itāyit-um.
7. „ in, „ Tukos-in.

For the other persons affix to the root—

For the Singular,

1. in, as Up-in, 1st and 2nd person.
2. an, „ Nip-an, „
3. an, „ Pimót-an, „
4. on, „ Kit-on, „
5. en, „ Wuskuw-en, „
6. ān, „ Itāyit-ān, „
7. inin, „ Tukos-inin, „

For the Plural,

1st (1 and 3).	1st (1 and 2).	2nd.	3rd.
1. inan,	inanow,	inawaw,	iwuk.
2. anan,	ananow,	anawaw,	awuk.
3. anan,	ananow,	anawaw,	āwuk.
4. onan,	onanow,	onawaw,	oowuk.
5. enan,	enanow,	enawaw,	ewuk.
6. ānan,	ānanow,	ānawaw,	umwuk.
7. ininan,	ininanow,	ininawaw,	inwuk.

To the root now prefix, for the first and second persons, the initial portions of the personal pronouns, and the persons are complete; thus,

<i>Ne nipan,</i>	<i>I sleep.</i>
<i>Ke wuskuwenanow,</i>	<i>We (1 and 2) move.</i>
<i>Ke tukosininawaw,</i>	<i>You arrive.</i>

For the third person possessive animate (his him, etc.) singular and plural, add *iyiwu* to the root. *Iyiwu* is modified thus in the various conjugations: 2nd, *ayiwu*; 3rd, *āyiwu*; 4th, *oyiwu*; 5th, *eyiwu*; 6th, *iyiwu*; 7th, *iyiwu*.

For inanimate add *mukun* to the root for the singular, and *mukunwu* for the plural, with a connecting vowel: 1st Con. *e*; 2nd, *a*; 3rd, *ā*; 4th, *o*; 5th, *e*; 6th, *o*; 7th, *o*; as,

An. Tukosin.	Inan. Tukosin-omukun.
„ Itayitum.	„ Itayitumo-mukun.

For the third person possessive inanimate (his it, etc.) add to the inanimate form just given, for the singular *iyiw*, for the plural *iyiwu*; as,

Tukoshinomakun- <i>iyiw</i> ,	His it arrives.
„ - <i>iyiwu</i> ,	His they arrive.

Observe that in the sixth and seventh conjugations these affixes are made, not to the root, but to the full third person singular:

<i>Itāyitum-omukun</i> ,	It thinks.
„ - <i>iyiw</i> ,	His it thinks.
„ - <i>iyiwu</i> ,	His they think.

In verbs ending in *isew*, as *Pimat-isew*, he lives, the inanimate is sometimes formed by cutting off the *isew* and affixing the particle *un*; as, *Pimat-un*, it lives; and to this the other terminations are to be added.

In verbs ending in *sin*, as *Pimi-sin*, he lies down, the inanimate is generally formed by changing the *s* into *t*; as, *Pimitin*, it lies down.

THE TERMINATIONS FOR THE SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1st.	2nd.	3rd.
1. iyan,	iyun,	it.
2. ayan,	ayun,	at.
3. āyan,	āyun,	āt.
4. oyan,	oyun,	ot.
5. eyan,	eyun,	et.
6. uman,	umun,	ūk.
7. ineyan,	ineyun,	ík.

Plural.

1st (1 and 3).	1st (1 and 2).	2nd.	3rd.
1. iyák,	iyúk,	iyāk,	i(t)chik.
2. ayák,	ayúk,	ayāk,	achik.
3. āyák,	āyúk,	āyāk,	āchik.
4. oyák,	oyúk,	oyāk,	ochik.
5. eyák,	eyúk,	eyāk,	echik.
6. umák,	umúk,	umāk,	úkik.
7. ineyák,	ineyúk,	ineyāk,	íkik.

In the seventh conjugation the termination is sometimes contracted ; thus, *Tukosineyan* becomes *Tukosinan*, etc.

In the inanimate *mukun* becomes *mukúk* for the singular, and *mukunwu*, *mukúke* for the plural ; as, Ne miywāyitān ā ke *tukosinomukúk* musinuhikun, I am glad that the letter has come.

In the third person possessive animate *iyiwu* becomes *iyit* ; as, Ne kiskāyitān ā *ákosi-yit* okosisu, I know that his son is sick.

In the inanimate *iyiw* becomes *iyik* for the singular, and *iyiwa*, *iyike* for the plural ; as, Kunuwaputum

āsse *miyonakwuniyike* o musinuhikunu. See how beautiful his books appear.

I now give a verb of the second conjugation in full.

Nipaw, He sleeps.

INDICATIVE MOOD.

Present Tense. Ne nipan, I sleep.

Singular.

- | | | |
|-----------|----------------|----------------|
| 1. | Ne nipan, | I sleep. |
| 2. | Ke nipan, | Thou sleepest. |
| 3. An. | Nipaw, | He sleeps. |
| Inan. | Nipamukun, | It sleeps. |
| Poss. An. | Nipayiwu, | His he sleeps. |
| „ Inan. | Nipamukuniyew, | His it sleeps. |

Plural.

- | | | |
|--------------|-----------------|----------------------------------|
| 1. (1 and 3) | Ne nipanan, | We sleep. |
| 1. (1 and 2) | Ke nipananow, | We sleep. |
| 2. | Ke nipanawaw, | You sleep. |
| 3. An. | Nipawuk, | They sleep. |
| Inan. | Nipamukunwu, | They sleep. |
| Poss An. | Nipayiwu, | His they or their
they sleep. |
| „ Inan. | Nipamukuniyiwu, | Do. |

Imperfect Tense. I slept, was sleeping, or did sleep.

Singular.

- | | | |
|-----------|---------------------|-------------------|
| 1. | Ne nipatī, or nipá, | I slept. |
| 2. | Ke nipatī, „ „ | Thou didst sleep. |
| 3. An. | O nipatī, „ „ | He slept. |
| Inan. | Nipamukunopun, | It slept. |
| Poss. An. | Nipayepun, | His he slept. |
| „ Inan. | Nipamukuniyepun, | His it slept. |

Plural.

- | | | |
|--------------|-------------------|---------------------------|
| 1. (1 and 3) | Ne nipātan, | We slept. |
| 1. (1 and 2) | Ke nipātanow, | We slept. |
| 2. | Ke nipātaawaw, | You slept. |
| 3. An. | O nipātaawaw, | They slept. |
| Inan. | Nipamukunopunu, | Do. |
| Poss. An. | Nipayepun, | His they, etc.,
slept. |
| „ Inan. | Nipamukuniyepunu, | Do. |

Another Imperfect Tense.

Singular.

- | | | |
|----|----------------|-----------------|
| 1. | Ne nipan-apun, | I was sleeping. |
| 2. | Ke nipan-apun, | Thou, etc. |
| 3. | Nipa-pun. | |

Other persons as in the former Tense.

Plural.

- | | | |
|--------------|------------------|-------------------|
| 1. (1 and 3) | Ne nipanan-apun, | We were sleeping. |
| 1. (1 and 2) | Ke nipanan-apun, | „ |
| 2. | Ke nipanaw-apun, | Ye, etc. |
| 3. | Nipa-punuk. | |

Perfect Tense. I have slept.

The perfect tense is the same as the present tense, with the particle, ke, before the verb.

Pluperfect Tense. I had slept.

The pluperfect tense is the same as the imperfect tense with the particle, ke, before the verb.

Another Pluperfect. I had been sleeping.

Singular.

- | | |
|----|-------------------|
| 1. | Ne ke nipan-apun. |
| | Ke ke nipan-apun. |
| | Ke nipa-pun. |

Other Persons as in the former Tense, but seldom used.

Another Third Person.

An. Sing. Ke nipa-kopun.
 „ Pl. Ke nipa-wakopun.

Future Tense. I shall sleep.

This tense is formed like the present, the particle, ku, being prefixed in the first and second persons, and kittu in the third person, as,

Ne ku nipan,	I shall sleep,
Ke ku nipan,	'Thou shalt sleep,
Kittu nipaw,	He shall sleep, etc.

It will be unnecessary to go through the tenses of the Potential Mood, as all are formed like those already given, the only difference being in the particles placed before the verbal root.

Ne we nipan,	I wish to sleep.
Ne ké nipan,	I can sleep.
Ne ke we nipan,	I have wished to sleep.
Ne ka we nipan,	I shall wish to sleep.
Ne ku ké nipan,	I shall be able to sleep.
Ne we nipâtī, or nipá,	I wished to sleep.
Ne ku nipâtī, or nipá,	I should sleep.
Ne ku ké nipâtī, or nipá,	I could have slept.
Ne ku ke nipâtī, or nipá,	I should have slept.

IMPERATIVE MOOD.

Present Tense.

Singular.

2.	Nipa,	Sleep thou.
3. An.	Keyam kittu ni- paw,	Let him sleep.

Inan.	Keyam kittu ni-	Let it sleep.
	pamukun,	
Poss. An.	Keyam kittu ni-	Let his him sleep.
	payiwu,	
„ Inan.	Keyam kittu ni-	Let his it sleep.
	pamukuniyiw,	

Plural.

1. (1 and 2)	Nipa-tak, or tan	Let us sleep.
2.	Nipak,	Sleep ye,
3. An.	Keyam kittu ni-	Let them sleep.
	pawuk,	
Inan.	Keyam kittu ni-	Let them sleep.
	pamukunwu,	
Poss. An.	Keyam kittu ni-	Let his them sleep.
	payiwu.	
„ Inan.	Keyam kittu ni-	Do.
	pamukuniyiwu,	

Future Tense.

Singular.

2.	Nipá-kun,	Sleep thou.
----	-----------	-------------

Plural.

1. (1 and 2)	Nipa-kák,	Let us sleep.
2.	Nipa-kāk,	Sleep ye.

The other persons are the same as those of the former tense.

SUPPOSITIVE MOOD.

The sign of the Suppositive Mood is *otokā*, or *atokā*, and may be attached to any of the persons in the indicative and potential moods. In the imperfect

tense and those formed from it, the suppositive particle undergoes a great change.

Present Tense. I am asleep, I suppose, or I must be asleep.

Singular.

1. Ne nipan-atokā.
2. Ke nipan-atokā.
3. An. Nip-atokā.
- Inan. Nipamukun-otokā.
- Poss. An. Nipa-yetokā.
- „ Inan. Nipamukuni-yetokā.

Plural.

1. (1 and 3) Ne nipanan-atokā.
1. (1 and 2) Ke nipanan-atokā.
2. Ke nipanaw-atokā.
3. An. Nip-atokā-nuk.
- Inan. Nipamakun-otakā-nu.
- Poss. An. Nipa-yetokā.
- „ Inan. Nipamukun-eyetokā.

Imperfect Tense. I was asleep, I suppose.

Singular.

1. Ne nipan-akopun.
2. Ke nipan-akopun.
3. An. Nip-akopun.
- Inan. Nipamukunokopun.
- Poss. An. Nipa-yekopun.
- „ Inan. Nipamukuni-yekopun.

Plural.

1. (1 and 3) Ne nipanan-akopun.
1. (1 and 2) Ke nipanan-akopun.
2. Ke nipanaw-akopun.

3. An. Nipaw-akopun.
 Inan. Nipamukunoowa-kopun.
 Poss. An. Nipa-yikopun.
 „ Inan. Nipamukuni-yikopun.

Ne ke nipan-akopun, I had been asleep, I suppose.

SUBJUNCTIVE MOOD.

Here let me remind the student that in this mood he has no personal pronouns to assist him, the persons being expressed by the inflected terminations.

Present Tense.

Singular.

- | | | |
|-----------|------------------|---------------|
| 1. | Nip-ayan, | (If) I sleep. |
| 2. | Nip-ayun, | Thou sleep. |
| 3. An. | Nip-at, | He sleep. |
| Inan. | Nip-amukúk, | It sleep. |
| Poss. An. | Nip-ayit, | His he sleep. |
| „ Inan. | Nip-amukun-iyik, | His it sleep. |

Plural.

- | | | |
|--------------|--------------------|-----------------|
| 1. (1 and 3) | Nip-ayák, | We sleep. |
| 1. (1 and 2) | Nip-ayúk, | Do. |
| 2. | Nip-ayāk, | You sleep. |
| 3. An. | Nip-at-chik, | They sleep. |
| Inan. | Nip-amakúk-e, | Do. |
| Poss. An. | Nip-ayit, | His they sleep. |
| „ Inan. | Nip-amakun-iyik-e, | Do. |

Imperfect Tense.

Singular.

- | | | |
|----|--------------|---------------|
| 1. | Nip-aya-pan, | (If) I slept. |
| 2. | Nip-ayú-pun, | Thou slept. |

3. An.	Nip-ǎ-pun,	He slept.
Inan.	Nip-amakúk-ipun,	It slept.
Poss. An.	Nip-ayí-pun,	His he slept.
„ Inan.	Nip-amukun-eyik-opun,	His it slept.

Plural.

1. (1 and 3)	Nip-ayák-opun,	We slept.
1. (1 and 2)	Nip-ayúk-opun,	Do.
2.	Nip-ayāk-opun,	You slept.
3. An.	Nip-awá-pun,	They slept.
Inan.	Nipamakun-oowakopunā,	Do.
Poss. An.	Nip-ayiwá-pun,	His they slept.
„ Inan.	Nipamukun-eyik-oowa-kopunā,	Do.

Perfect Tense. (If) I have slept.

This tense is formed like the present, the particle *ke* being prefixed.

Ke nipayan, I have slept, etc.

The Pluperfect, in like manner, is formed as the imperfect.

Ke nipayapan, I had slept, etc.

Future Tense. If or when I sleep.

Singular.

1.	Nipayan-ā.
2.	Nipayun-ā.
3. An.	Nipache.
Inan.	Nipamukúk-ā.
Poss. An.	Nipayiche.
„ Inan.	Nipamakuniyik-ā.

Plural.

1. (1 and 3)	Nipayák-ā.
1. (1 and 2)	Nipayúk-ā.

2. Nipayāk-o.
 3. An. Nipat-wawā.
 Inan. Nipamukūk-wawā.
 Poss. An. Nipayit-wawā.
 ,, Inan. Nipamukuniyik-wawā.

It must be remembered, too, that the subjunctive is used very largely as an affirmative mood, and as such has a full complement of tenses, all declined as either the present or the imperfect already given, with the addition of prefixed particles ; as,

Ākwu maku kā wuniska- And then they will arise.
 chik,

Kā nipayan,	I shall sleep.
Kā ké nipayan,	I shall be able to sleep.
Kā we nipayan,	I shall wish to sleep.
Kā nipayan,	I slept.
Ka ke nipayan,	I have slept.
Kā nipayapan,	I would sleep.
Kā ké nipayapan,	I should be able to sleep.
Ka ke nipayapan,	I had slept <i>or</i> would have slept.

Also, that the relative particle *ka* is followed by the subjunctive, and that *ka*, where the action is future, is changed into *kā* ; thus,

Neyu <i>ka</i> nipayan,	I who sleep.
Keyu <i>ka</i> ke nipayun,	Thou who hast slept.
Weyu <i>kā</i> nipat,	He who will sleep.

Flat vowel. I slept, etc.

Singular.

1.	Nāpayan,	I slept.
2.	Nāpayun,	Thou didst sleep.
3 An.	Nāpat,	He slept.

Inan.	Nāpamukūk,	It slept.
Poss. An.	Nāpayit,	His he slept.
„ Inan.	Nāpamukuniyik,	His it slept.

Plural.

1. (1 and 3)	Nāpayāk,	We slept.
1. (1 and 2)	Nāpayūk,	Do.
2.	Nāpayāk,	You slept.
3. An.	Nāpat-chik,	They slept.
Inan.	Nāpamukūke,	Do.
Poss. An.	Nāpayit,	His they, etc.
„ Inan.	Nāpamakuniyike,	Do.

DUBITATIVE MOOD.

Present Tense. If I sleep.

Singular.

1.	Nāpawanā,	If I sleep.
2.	Nāpawunā,	If thou sleep.
3. An.	Nāpakwā,	If he sleep.
Inan.	Nāpamukunokwā,	If it sleep.
Poss. An.	Nāpayikwā,	If his he sleep.
„ Inan.	Nāpamukuniyikwā,	If his it sleep.

Plural.

1. (1 and 3)	Nāpawākā,	If we sleep.
1. (1 and 2)	Nāpawūkwa,	Do.
2.	Nāpawākwā,	If you sleep.
3. An.	Nāpawakwā,	If they sleep.

Imperfect Tense. If I slept.

Singular.

1.	Nāpawapanā.
2.	Nāpawūpunā.
3. An.	Nāpakopunā.

Inan.	Nāpamukunokopunā.
Poss. An.	Nāpayikopunā.
„ Inan.	Nāpamukuneyikopunā.

Plural.

1. (1 and 3)	Nāpawākopunā.
1. (1 and 2)	Nāpawūkopunā.
2.	Nāpawākopunā.
3. An.	Nāpawakopunā.
Inan.	Nāpamukunoowakopunā.
Poss. An.	Nāpayiwakopunā.
„ Inan.	Nāpamukuneyiwakopunā.

Should a particle be prefixed to the verb, the vowel is not flattened. As a prefix in this mood the *e* in optative *we* is flattened, thus becoming *wa* ; as,

Kā ké nipawanā,	If I were able to sleep.
Ké nipawapanā,	If I had been able to sleep
Wa nipawanā,	If I wished to sleep.

RELATIVE FORM.

Present Tense. I sleep in relation to him *or* them.

Singular.

1.	Ne nipaw-an,	I sleep in, etc.
2.	Ke nipaw-an,	Thou sleepest, etc.
3.	Nipaw-āo,	He sleeps, etc.

Plural.

1. (1 and 3)	Ne nipaw-anan,	We sleep, etc.
1. (1 and 2)	Ke nipaw-anow,	Do.
2.	Ke nipaw-anawaw,	You sleep, etc.
3.	Nipaw-āwuk,	They sleep, etc.

For the perfect tense, prefix *ke* to the root of the verb.

SUBJUNCTIVE MOOD.

Present Tense. (If) I sleep in relation to him.

Singular.

1.	Nipaw-uk,	I sleep in relation to him.
2.	Nipaw-ut,	Thou sleep, etc.
3.	Nipaw-at,	He sleep, etc.

Plural.

1. (1 and 3)	Nipaw-ukit, or -ayák,	We sleep, etc.
1. (1 and 2)	Nipaw-úk, or -ayúk,	Do.
2.	Nipaw-āk, or -ayāk,	You sleep, etc.
3.	Nipaw-achik,	They sleep, etc.

Indeterminate Person.

INDICATIVE MOOD.

Present Tense.

	Nipaniwun,	People are sleeping.
Rel.	Nipaniwuniyiw,	Do. in relation to others.

Imperfect Tense.

	Nipaniwun-opun,	People were sleeping.
Rel.	Nipaniwuni-yepun,	Do. in relation to others.

SUBJUNCTIVE MOOD.

Present Tense.

	Nipaniwúk or Nipák,	People are sleeping.
Rel.	Nipaniwuniyik or Nipawit,	Do. in relation, etc.

Past Tense.

Nipaniwúk-ipun,	People were sleeping.
Rel. Nipaniwuniyik-ipun,	Do. in relation, etc.

We have now made some progress in our verb *Nipaw*, but have by no means finished with it yet. We have the verb in the simple form: we must yet examine it in its modified forms; for how can we tell, from what we have already seen, whether our subject slept much or little, constantly or only occasionally, or whether he only feigned sleep after all? Our verb must tell us all these particulars.

MODIFICATIONS OF THE VERB.

The verb is modified as to manner, place, augmentation, diminution, iteration, and simulation.

Manner and Place.

Manner and place are both expressed by the particle *isse* or *it*. In some cases the particle precedes the verb; as, *Isse nipaw*, he sleeps so, or in such a place: in others it displaces the first portion of the simple verb; as,

Sipwātāo,	He goes off.
Itōtāo,	He goes to a certain place.
Miyw-atisew,	He is of a good disposition.
It-atisew,	He is of such a disposition.
Miyo-twaw,	He is good.
Isse-twaw,	He is so, morally.

In this case the modified verb is of the same conjugation as that of the abstract verb.

Augmentation.

There is a verbal particle, *skaw*, signifying abundance, which will come under our notice by-and-by,

and it is a derivative from this, *skiw*, which supplies the augment in intransitive verbs ; as,

Pimotão,	He walks.
<i>Pimotā-skiw</i> ,	He walks much.
Nipaw,	He sleeps.
<i>Nipa-skiw</i> ,	He sleeps much.

You observe that the termination is different from that of Nipaw, being *iw*, which indicates another conjugation ; and as the first person ends in *in*, by referring to the table this verb will be found to be of the *first* conjugation.

Diminution.

Diminutive nouns, as we have already seen, end in *is* or *sis* ; diminutive verbs end in a similar manner with the termination *siw* ; as,

Minikwão,	He drinks.
<i>Minikwā-siw</i> ,	He drinks a little.
Nipaw,	He sleeps.
<i>Nipa-siw</i> ,	He sleeps a little.

This, too, is of the first conjugation.

Iteration.

This gives an occasional and distributive expression to the verb, and is produced by the reduplication of the first syllable, which frequently assumes a flattened form ; as,

Pimotão,	He walks.
Pa-pimotão,	He walks repeatedly.
Upiw,	He sits.
Uy-upiw,	He sits about.
Minikwão,	He drinks.

Ma-minikwāo,	He drinks repeatedly.
Síko,	He spits.
Su-síko,	He spits about.
Mākiw,	He gives.
Mumākiw or Mamā- kiw,	He gives distributively.
Nipaw,	He sleeps.
Na-nipaw,	He sleeps now and then.
Na-nipasiw,	He sleeps a little now and then.
Na-nipaskiw,	He sleeps a great deal now and then.

The iterative particle, being a prefix and not an affix, produces no change of conjugation, as was the case with the augmentative and diminutive particles.

Simulation.

The simulative noun, as you will remember, ends in *kan*; the simulative verb ends in *kaso*; as,

Nipi-w,	He dies.
Nipo-kaso,	He pretends to die.
Nikumo,	He sings.
Nikumo-kaso,	He pretends to sing.
Nipa-w,	He sleeps.
Nipā-kaso,	He pretends to sleep.

By referring to the table it will be found that the simulative verb is of the fourth conjugation.

I will now give the present tense of the indicative and subjunctive moods of Nipaskiw and Nipākaso, as well as of a verb of the seventh conjugation, and so close this part of our subject.

Nipaskêw, He sleeps much.

INDICATIVE MOOD.

Present Tense.

Singular.

- | | |
|-----------|------------------|
| 1. | Ne nipaskin. |
| 2. | Ke nipaskin. |
| 3. An. | Nipaskiw. |
| Inan. | Nipaskemukun. |
| Poss. An. | Nipaskiyiwu. |
| „ Inan. | Nipaskemukuniyw. |

Plural.

- | | |
|--------------|------------------|
| 1. (1 and 3) | Ne nipaskinan. |
| 1. (1 and 2) | Ke nipaskinanow. |
| 2. | Ke nipaskinawaw. |
| 3. An. | Nipaskiwuk. |
| Inan. | Nipaskemukunwu. |
| Poss. An. | Nipaskiyiwu. |
| „ Inan. | Nipaskemukuniyw. |

SUBJUNCTIVE MOOD.

Present Tense. (If) I sleep much.

Singular.

- | | |
|-----------|-------------------|
| 1. | Nipaskiyan. |
| 2. | Nipaskiyun. |
| 3. An. | Nipaskit. |
| Inan. | Nipaskemukûk. |
| Poss. An. | Nipaskiyit. |
| „ Inan. | Nipaskemukuniyik. |

Plural.

- | | |
|--------------|-------------|
| 1. (1 and 3) | Nipaskiyák. |
| 1. (1 and 2) | Nipaskiyûk. |

2. Nipaskiyāk.
 3. An. Nipaskitchik.
 Inan. Nipaskemukūke.
 Poss. An. Nipaskiyit.
 „ Inan. Nipaskemukuniyike.
 Nipākasō, he pretends to sleep.

INDICATIVE MOOD.

Present Tense.

Singular.

1. Ne nipākason.
 2. Ke nipākason.
 3. An. Nipākaso.
 Inan. Nipākasomukun.
 Poss. An. Nipākasoyiwu.
 „ Inan. Nipākasomukuniyiw.

Plural.

1. (1 and 3) Ne nipākasonan.
 1. (1 and 2) Ke nipākasonanow.
 2. Ke nipākasonawaw.
 3. An. Nipākasowuk.
 Inan. Nipākasomukunwu.
 Poss. An. Nipākasoyiwu.
 „ Inan. Nipākasomukuniyiwu.

SUBJUNCTIVE MOOD.

Present Tense. (If) I pretend to sleep.

Singular.

1. Nipākasoyan.
 2. Nipākasoyun.

3. An.	Nipākasot.
Inan.	Nipākasomukúk.
Poss. An.	Nipākasoyit.
„ Inan.	Nipākasomukuniyik.

Verb of the Seventh Conjugation.

Pimisin, he lies down.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne pimis-inin.
2.	Ke pimis-inin.
3. An.	Pimis-in.
Inan.	Pimit-in <i>and</i> Pimis-in-omukun.
Poss. An.	Pimis-in-iyiwu.
„ Inan.	Pimit-in-iyiw <i>and</i> Pimis-in-omukun iyiw.

Plural.

1. (1 and 3).	Ne pimis-inin-an.
1. (1 and 2).	Ke pimis-inin-anow.
2.	Ke pimis-inin-awaw
3. An.	Pimis-in-wuk.
Inan.	Pimit-in-wu <i>and</i> Pimis-in-omukun-wu.
Poss. An.	Pimis-in-iyiwu.
„ Inan.	Pimit-in-iyiwu <i>and</i> Pimis-in-omukun-iyiwu.

SUBJUNCTIVE MOOD.

Present Tense. (If) I lie down.

Singular.

- | | | |
|----|-----------|------------------------------|
| 1. | | Pimis-inan, <i>or</i> inian. |
| 2. | | Pimis-inun, „ iniun. |
| 3. | An. | Pimis-ik. |
| | Inan. | Pimít-ik <i>and</i> |
| | | Pimis-in-omukúk. |
| | Poss. An. | Pimis-in-iyit. |
| | „ Inan. | Pimít-in-iyik <i>and</i> |
| | | Pimis-in-omukun-iyik. |

Plural.

- | | | |
|----|-----------|-----------------------------|
| 1. | (1 and 3) | Pimis-in-ák, <i>or</i> iák. |
| 1. | (1 and 2) | Pimis-in-úk, „ iúk. |
| 2. | | Pimis-in-āk, „ iāk. |
| 3. | An. | Pimis-ík-ik. |
| | Inan. | Pimit-ík-e <i>and</i> |
| | | Pimis-in-omukúk-e. |
| | Poss. An. | Pimis-in-iyit. |
| | „ Inan. | Pimít-in-iyik-e <i>and</i> |
| | | Pimis-in-omukun-iyik-e. |

Examples of the Various Conjugations.

INDICATIVE MOOD.

- | | |
|---|---|
| Mistuhe ne miywāyitān ā
pātumwuk Kisāmunito
ot Itwāwin a uyumita-
wít, | I am very glad when I
hear God's Word read. |
| Ne pētóká nekinák
mākwach nekawe
westu ka pā pēto-kāt, | I was entering our house
as my mother entered
it. |

Eyineuwuk ke tukosinwuk
otakosík, ā pāsiwa-
chik míchāt útuyu ka
ke manútāchik pāpone-
yik,

Asi ke sipwātāwakopun
ispe ka tukosineyit
unihe eyinewu,

Kittu meywāyitumwuk
wapumatwawe uyumi-
hāweyiniwu,

Asi ne ku wuniskan
mwuyās nokosit pesim,

Wepuch ne ku kowisimon
weyu mistuhe a
nāstoseyan,

Kayapich che pimatisew
ke kosis?

Indians came in yesterday
bringing many furs
which they killed in
the winter.

They had already gone
off when those Indians
came in.

They will be glad when
they see the minister.

I shall have already
risen before the sun
rises.

I shall soon go to bed, as
I am very tired.

Is thy son still alive?

POTENTIAL MOOD.

Numuweyu ne ké niku-
mon unoch ka kākisā-
payak,

Numuweyu ne ku ké
itôtan utawāwikumi-
kók, weyu mistuhe ā
ākoseyan,

Ke ku ké nisitôtānawaw
meyoachimowin uyumitake,

Túke tapwā ke ku
petoká uyumihāwiku-
mikók āyumihākesi-
kake,

I cannot sing this morn-
ing.

I shall not be able to go
to the store, being
very sick.

You will be able to
understand the good
news when it is read.

Truly thou shouldst
always enter the
church on the praying
day.

O ku ké sākisitawaw kespin ke moskestako- chik muskwu, Kittu ké utoskāwuk che unóch ?	They would have been afraid if the bear had attacked them. Will they be able to work now ?
---	--

SUBJUNCTIVE MOOD.

Miyo uyayanā wapúka ne ku tukosinin, Pimaseyunā wepuch nātā ke ku misukan, Nukayasiyāko menu kimiwuniseyāko tapwā ke ku kópatāyimona- waw, Kisepuyitwawā wepuch kittu nukuwāwuk o wechāwakuniwawu,	If I am well to-morrow I will come. If you (sing.) sail you will soon arrive there. Should you have foul wind and rain, you will be truly miserable. If they move rapidly, they will soon meet (by water) their friends.
--	--

SUBJUNCTIVE AS AFFIRMATIVE.

Wepuch ne ku kesitan, ākwu maku kā kewā- yan, Ákume uyumítak ke musinuhikuniwawu, ākwu wepuch kā nisi- towinumāk, Tantā āyat kesem ? Kākisāp ke misukaw, ā pāsiwat míchāt nisku ā ke nipuhāt, ākwu maku menu sāmāk ā	I shall soon finish it, and then I will return. Diligently read your books and you will soon recognize by sight (what is written). Where is thy younger brother ? He arrived (by water) this morning, bringing many geese that he had killed, and then went off again at once.
---	--

Mistuhe ā nāstosit ispe
tākosik, kā mechisot,
tapwā piko sāmak
nipaw,

He was very tired when
he came, after he had
partaken of food, he at
once fell asleep.

IMPERATIVE MOOD.

Sāmak pose,
Itapik,
Sāmak sipwātatak,
Ke mechisoyunā, nóchī-
mik itótākun kittu
nikótāyun,
Kowisimok,

Embark at once (sing.).
Look there (pl.).
Let us depart at once.
When thou hast eaten,
go into the woods to
collect firewood.
Go to bed (pl.).

SUPPOSITIVE MOOD.

Asī koskoskatokānuk,
Wepuch menu ne ku
tukosininan ātokā,

They are probably awake
already.
We shall probably come
again soon.

DUBITATIVE MOOD.

Kespin nāpakwā kittu
miyo uyaw,
Kespin eākumāyimoowā-
kwā wepuch ke ku
kiskāyitānawaw ke
musinuhikuniwawu,
Numuweyu ne kiskāyi-
tān kā pimatisewakwā,
Numuweyu ne kiskāyitān
kā posewanā,

If he sleep he will do
well.
If you are diligent you
will soon know your
books.
I don't know whether they
will live or not.
I don't know whether I
shall go off or not.

RELATIVE.

<i>Ne ke petokāwan</i> wekik,	I entered his tent.
<i>Ne ke nutuwapumaw,</i> <i>ākotu maku wekik</i> <i>ka nīpawuk,</i>	I went to see him, and slept there in his tent.
<i>Ne ku pīmotāwan</i> o <i>māskunāk otītumwukā,</i>	I will walk in his path when I reach it.
<i>Ke kiskinohumakuwe-</i> <i>yanā ne ku kiskisewan</i> <i>o kukāskwāwinu,</i>	When I shall have been taught, I will remember his commandments.
<i>Ne ku posewan</i> ot otík,	I will embark in his canoe.

POSSESSIVE.

<i>Ākosiyiwu</i> okosisu,	His son is sick.
<i>Ke nutuwapumāo otanisu</i> <i>ka ākosiyit,</i>	He went to see his daugh- ter who is sick.
<i>O mōkoman mistuhe mi-</i> <i>sayew,</i>	His knife is very large.
<i>Unu napāo</i> o pipi- <i>kwun mistuhe kise-</i> <i>wāmukuniyiw,</i>	That man's trumpet is very loud.
<i>O waskahikun mistuhe</i> <i>ispayiw,</i>	His house is very high.

VERBAL MODIFICATIONS.

<i>Numuweyu ne ke tapwā-</i> <i>tuwaw ā keyaskiskit,</i>	I cannot believe him, as he is addicted to lying.
<i>Asī che pīmotāo kekosis?</i>	Does your son walk yet?
<i>Āhā ; asī pīmotāsew,</i>	Yes ; he already walks a little.
<i>Ke miyōkwamin che?</i>	Do you sleep well?
<i>Numuweyu ; ne nanipa-</i> <i>sin piko,</i>	No ; I sleep a little now and then only.

Ne ke <i>pupamòtan</i> kupā- kesik, maku numu wach kākwi ne ke miskān, <i>Ke nipókaso</i> ispe ā pā natikot simakunisu,	I have been walking about the whole day, but nothing whatever have I found. He pretended to be dead when the soldiers came to him.
--	--

VARIETIES OF THE INTRANSITIVE VERB.

These varieties are—1. Verbalized Nouns ; 2. Numeral Verbs ; 3. Adjective Verbs ; 4. Accidental Verbs ; 5. Reflective Verbs ; 6. Reciprocal Verbs ; 7. Indefinite Verbs ; 8. Passive Verbs.

The last four varieties will be considered after the Transitive Verb, as they are all derived from it ; for instance, Reflective, Ne sakihison, I love myself ; Reciprocal, Ne sakihitonan, we love each other ; Indefinite, Ne sakihiwan, I love some one ; Passive, Ne sakihirowin, I am loved by some one ; Ne tükopison, I am tied up, bound.

VERBALIZED NOUNS.

Verbalized Nouns are of two kinds ; 1st. That in which the noun receives only a verbal termination ; 2nd. That in which it receives both a prefix and a termination. In both cases the noun sometimes undergoes contraction.

i. Nouns with a Verbal Termination.

1. The existence or condition of the noun is affirmed. Animate termination, *wiw* ; inanimate, *iwwun*.

Animate.

Napāo,	A man.
Napā-wiw,	He is a man.
Iskwāo,	A woman.
Iskwā-wiw,	She is a woman.
Usiske,	Clay.
Usiske-wiw,	He is clay, or muddy.

This form is of the first conjugation, and is thus conjugated in the indicative mood, present tense :

Singular.

1.	Ne napā-win,	I am a man.
2.	Ke napā-win,	Thou art a man.
3.	Napā-wiw,	He is a man.
Poss. An.	Napā-wiyiwu,	His he is a man.

Plural.

1. (1 and 3)	Ne napā-win-an,	We are men.
1. (1 and 2)	Ke napā-win-anow,	Do.
2.	Ke napā-win-awaw,	You are men.
3.	Napā-wi-wuk,	They are men.
Poss. An.	Napā-wiyiwu,	His they are men.

This is subject to the simulative change ; as,

Napā-wiw,	He is a man.
Napā-kaso,	He pretends to be a man.
Okima-wiw,	He is a chief.
Okima-kaso,	He pretends to be a chief.
Munito-wiw,	He is a God.
Munito-kaso,	He pretends to be a God.

Inanimate.

Cekuhikun,	An axe.
Cekuhikun-iwun (sing.),	It is an axe.
Cekuhikun-iwun-wu (pl.),	They are axes,

2. The making of what is represented by the noun.
The termination is *kāo* ; as,

Paskisikun,	A gun.
Paskisikun-íkāo,	He makes guns.
Uyupe,	A net.
Uyupe-kāo,	He makes nets.
Musinhikunapo,	Ink.
Musinhikunapo-kāo,	He makes ink.

These are verbs of the third conjugation.

3. The making by means of an instrument or object. The termination is *akāo* ; as,

Paskisekun,	A gun.
Paskisekun-íkakāo,	He makes a gun with it.
Mókoman,	A knife.
Mókoman-íkakāo,	He makes a knife with it.
Wuchiston,	A nest.
Wuchiston-íkakāo,	He makes a nest with it.

These, too, are of the third conjugation.

INDICATIVE MOOD.

Present Tense. I make a knife with it.

Singular.

1. Ne mókoman-íkakan.
2. Ke mókoman-íkakan.
3. Mókoman-íkakāo.

Poss. An. Mókoman-íkakāyiwu.

Plural.

1. (1 and 3) Ne mókoman-íkakan-an.
 1. (1 and 2) Ke mókoman-íkakan-ow.
 2. Ke mókoman-íkakan-awaw.
 3. Mókoman-íkakā-wuk.
- Poss. An. Mókoman-íkakāyiwu.

ii. *Nouns verbalized by means of a Prefix and Termination.*

1. Verbs of "putting on":

Ustis, a glove. An.

I can say transitively, Postiskowāo ot ustisu, he puts on his gloves; but the Indian prefers to use such expressions intransitively, in one word, thus:

Post-ustis-āo, He puts on his gloves.

Post-ustotin-āo, He puts on his cap.

Post-us-ak-āo, She puts on her dress.

2. Verbs of "wearing":

Usam, a snowshoe. An.

Trans. Kikiskowāo ot He wears his snowshoes.
usamu,

Intrans. Kik--usam-āo,

Trans. Kikiskum ot He wears his cap. "

ustotin,

Intrans. Kik-ustotin-āo, " "

3. Verbs of "taking off":

Muskisin, a shoe. Inan.

Trans. Kāchikonum o He takes off his shoes.
muskisinu,

Intrans. Kāt-uskisin-āo, "

Trans. Kāchikonāo ot He takes off his gloves. "

ustisu,

Intrans. Kāt-ustis-āo, " "

4. Verbs of "cleansing":—

Oyakun, a bason. Inan.

Michiche, a hand. Inan.

Trans. Kasenum oyaku- He cleanses the bason.
niyiw,

Intrans. Kasen-*eyakun*-ão, He cleanses the bason.

Trans. Kasenum ochi- He cleanses his hands.
cheyu,

Intrans. Kase-*chich*-ão, „ „

5. Verbs of “visiting” :

Uyupe, a net. An.

Trans. Natão uyupeyu, He visits the nets.

Intrans. Nat-*uyup*-ão, „ „

Trans. Natum o wuniki- He visits his traps.
kunu,

Intrans. Nachi-*wunih*- „ „
kun-ão,

6. Verbs of “searching” :

Umisk, a beaver.

Muskwu, a bear.

Trans. Nutonowão umi- He searches for beaver.
skwu,

Intrans. Nutowumiskwão, „ „
Nutowuskwão, He searches for bears.

7. Verbs of “feeding on” :

Sesep, a duck.

Trans. Moowão sesepu, He eats ducks.

Intrans. Mo-sepão, „ „
Mo-*miskw*-ão, He eats beaver.

These verbs likewise are of the third conjugation.

8. Verbs with reference to a child :

Uwasis, a child.

Trans. Wapumão ot She sees her child.

uwasisimisa,
Intrans. Wapum *awu*-so, „ „

This intransitive verb is used only in reference to child-bearing.

Trans. Kunuwāyimāo She takes care of a child
 uwasisu, or children.

Intrans. Kunuwāyim-*awu*--so, „ „

These are verbs of the fourth conjugation.

There are other verbalized nouns, some of which will come under notice with the adjective verbs : in many the noun is so contracted that it is almost impossible to discover it at all ; those I have exhibited are in constant use. The only other verb I shall give of this description is that which signifies “possession.”

In this verb, unlike those lately considered, no part whatever of the transitive verb is introduced, as indeed there is a difference of signification between the transitive and intransitive forms, although the distinction is, in practice, not always observed.

Trans. Net uyan paski- I have a gun.
 sikun,

Intrans. N' o-paskisiku- I have or possess a gun.
 nin,

The prefix of this verb is *o* or *ot* ; its affix *iw* or *ew*, with the possessive particle *im* sometimes introduced between the noun and the verbal termination.

1. With the possessive particle *im*—

O-mechim-*im*-iw, He possesses food.

O-menisapo-*m*-iw, He possesses wine.

2. Without the possessive article *im*—

O-chekuhikun-iw, He possesses an axe.

O-mókoman-iw, He possesses a knife.

Okosis-iw, He has a son.

Otaw-ew,	He has a father.
Okaw-ew,	He has a mother.

3. With the possessive particle *im* placed before a diminutive termination ; as,

Ot-uwas- <i>im</i> -is-iw,	He has children.
----------------------------	------------------

These verbs are of the first conjugation, and are thus declined in the present tense of the indicative and subjunctive moods :

INDICATIVE MOOD.

Present Tense. I have children.

Singular.

1. N' ot-uwasimis-in.
 2. K' ot-uwasimis-in.
 3. Ot-uwasimis-iw.
- Poss. An. Ot-uwasimis-iyiwu.

Plural.

1. (1 and 3) N' ot-uwasimis-inan.
 1. (1 and 2) K' ot-uwasimis-inanow.
 2. K' ot-uwasimis-inawaw.
 3. Ot-uwasimis-iwuk.
- Poss. An. Ot-uwasimis-iyiwu.

SUBJUNCTIVE MOOD.

Present Tense. (If) I have children.

Singular.

1. Ot-uwasimis-iyān.
 2. Ot-uwasimis-iyun.
 3. Ot-uwasimis-it.
- Poss. An. Ot-uwasimis-iyit.

Plural.

1. (1 and 3) Ot-uwasimis-iyák.
1. (1 and 2) Ot-uwasimis-iyúk.
2. Ot-uwasimis-iyāk.
3. Ot-uwasimis-itchik.
- Poss. An. Ot-uwasimis-iyit.

Examples of the Foregoing Verbs.

- | | |
|--|--|
| Pukwunutu <i>eyinew</i> atu
ā okimākasot, | He is a man of no consideration, although he pretends to be a chief. |
| Numuweyu ke we pimwa-
piskuhotinan miyo
isséchikāwin óche, ma-
ku pastamoowin óche,
menu ā <i>Munitōkasoyun</i>
atu ā <i>uyiseyineyiyun</i> ,
Tanispe menu kā sipwā-
tāyun? | We wish to stone thee, not for a good deed, but for blasphemy, and because thou pretendest to be God, although thou art a man. When shalt thou go off again? |
| Kākisāpayakā ne ku
sipwātan ā we <i>wawuni-
hikāyan</i> , | In the morning I shall go off, as I wish to make traps here and there. |
| Ne ku <i>postustisan</i> ākwu
kā wechāwitan, | I will put on my gloves, then I will accompany you. |
| Ne <i>kikustotinan</i> āka kittu
kowuchiyan nistikwa-
nik, | I wear my cap that I may not become cold in the head. |
| Sāmak ne ku <i>kātuskisi-
nan</i> mistuhe a sapo-
paskisināyan, | I shall take off my shoes at once, as they are very wet. |
| Tantā āyat kekosis? | Where is thy son? |
| Natūyupāo weyu mistuhe
a nōtākutāyák, | He has gone to visit the nets, for we are very hungry. |

<i>Ne ke momiskwan kâkat kupâ pipon,</i>	I have lived on beaver nearly the whole winter.
<i>K' oyôtawen che ?</i>	Hast thou a father ?
<i>Numuweyu ; kuyas nu- mu pimatisew nôta we,</i>	No ; long since he is not alive my father, (<i>i.e.</i> my father died long ago).
<i>K' omusinhikunin che ?</i>	Do you possess a book ?
<i>Numuweyu akwu n' omu- sinuhikunin ; ne ke wu- nitan unimu ka ke meyiyun,</i>	I do not possess a book now ; I have lost the one you gave me.
<i>Ke miywāyitān che ā ot- uwasimis-eyun ?</i>	Are you glad that you have children ?
<i>Ne miywāyitān issu ā ot- uwasimis-eyan, sakoch maku michâtawaw net ayimihikwuk,</i>	Yes, I am glad I have children, but yet they often trouble me.

NUMERAL VERBS.

Numeral Verbs are conjugated like other intransitive verbs, and have both the animate and inanimate forms ; they are formed by adding the verbal endings to the numeral adjectives, which in some cases undergo a slight alteration before the termination is added.

Pâyuk, one.

An.	Pâyuko,	He is one.
Inan.	Pâyukwun,	It is one.

This is a verb of the fourth conjugation ; the others are of the first conjugation.

Neso, two.

An.	Nesi-wuk,	They are two.
Inan.	Nes-inwu,	Do.

Nisto, three.

An.	Nisti-wuk,	They are three.
Inan.	Nist-inwu,	Do.

Nāo, four.

An.	Nāwi-wuk,	They are four.
Inan.	Nāw-inwu,	Do.

Neyanun, five.

An.	Neyanuni-wuk,	They are five.
Inan.	Neyanun-inwu,	Do.

Nikotwasik, six.

An.	Nikotwasi-wuk,	They are six.
Inan.	Nikotwas-inwu,	Do.

Mitatút, ten.

An.	Mitatusiwuk	They are ten.
Inan.	Mitatútinwu,	Do.

Michât, many.

An.	Michât-iwuk,	They are many.
Inan.	Michât-inwu, <i>or</i>	Do.
	Michân-wu,	Do.
	Michât-in,	It is much.

Chukuwasis, a few.

An.	Chukuwasisiwuk,	They are few.
Inan.	Chukuwasisinwu,	Do.

Here follow the present tenses of the indicative and subjunctive moods of the verb Nistiwuk, they are three.

INDICATIVE MOOD.

Present Tense. We are three.

Plural.

- | | |
|--------------|-----------------|
| 1. (1 and 3) | Ne nist-inan. |
| 1. (1 and 2) | Ke nist-inanow. |

- | | | |
|----|-----------|-----------------|
| 2. | | Ke nist-inawaw. |
| 3. | An. | Nist-iwuk. |
| | Inan. | Nist-inwu. |
| | Poss. An. | Nist-iyiwu. |
| | „ Inan. | Nist-in-iyiwu. |

SUBJUNCTIVE MOOD.

Present Tense. (If) we are three.

- | | | |
|----|-----------|----------------|
| 1. | (1 and 3) | Nist-iyák. |
| 1. | (1 and 2) | Nist-iyúk. |
| 2. | | Nist-iyāk. |
| 3. | An. | Nist-ichik. |
| | Inan. | Nist-ike. |
| | Poss. An. | Nist-iyit. |
| | „ Inan. | Nist-in-iyike. |

When the number is large (and it is quite allowable when small), the numeral itself is generally first given, and then the verb.

- | | | |
|-------|-----------|-------------------|
| An. | Itusiwuk. | They are so many. |
| Inan. | Itútinwu, | Do. |
| | Tāpukóp, | seven. |

- | | | |
|-------|-------------------|-----------------|
| An. | Tāpukóp itusewuk, | They are seven. |
| Inan. | Tāpukóp itútinwu, | Do. |

- | | | | | |
|------------|-----------|------------|-------|---------|
| Niyanunwaw | mitatú- | Five times | a | hundred |
| | tomitunow | itusiwuk, | they | are. |
| Niyanunwaw | mitatú- | The same. | Inan. | |
| | tomitunow | itútinwu, | | |

When numeral verbs are compounded with other intransitive verbs, the latter, in most cases, undergo considerable alteration, a change of root being sometimes made; as,

They three sleep together,
Not Nisto-nipawuk, but Nisto-kwamiwuk.

They three stand together,
Not Nisto-nepowiwuk, but Nisto-kapowiwuk.

But in general a contraction of the verb takes place, the former part of it being cut off ; thus,

Pimo-tāwuk,	They walk.
Nisto-tāwuk,	They three walk together.
U-piwuk,	They sit.
Nisto-piwuk,	They three sit together.
Pim-asiwuk,	They sail.
Nist-wasiwuk,	They three sail together.
Pim-isinwuk,	They lie down.
Nisto-sinwuk,	They three lie down together.
Pim-iyawuk,	They fly.
Nisto-yawuk,	They three fly together.
Pimatu-kawuk,	They swim.
Nistwatu-kawuk,	They three swim together.
Pimipu-tawuk,	They run.
Nistopu-tawuk,	They three run together.
U-komowuk,	They (birds) sit on the water.
Nisto-komowuk,	They three sit together, etc.

Numeral Alternate Verbs.

These are expressed by prefixing the iterative particle ; thus,

Neso,	Two.
Na-neso,	By twos, or two apiece.
Na-neso-tāwuk,	They walk by twos.
Na-nisto-yawuk,	They fly by threes.
Na-nāo-sinwuk,	They lie down by fours.

Number as applied to Members of the Body, etc.

This is expressed verbally. Take, for instance, the sentence, He has two hands ; Uyaw, he has ; neso, two ; michicheyu, hands. To speak in this way would be quite repugnant to the genius of the Cree language, and would be almost unintelligible. The Indians use only one word, equivalent to He is two-handed, Neso-chich-āo ; or we may say, His hands are two, Nesiniyiwu o chicheyu.

Neso-sit-āo,	He is two-footed.
Neso-stikwan-āo.	He is two-headed.

Other Numerical Expressions.

The river has three branches,
Sepe nistinwu ā papuskāstikwāyak.

Here we have—

1. Sepe,	River.
2. Nistinwu (Ind. Mood, Inan.),	They are three.
3. Ā,	As.
4. Papuskāstikwāyak (Sub. Mood),	It flows differently—in different directions.

Wutikwun, a branch.

Mistik nikotwasotikwunukisew,
The tree six it is branched.
The tree has six branches.

In the chapter on Nouns we saw that *ape* was a termination signifying line, cord, etc. ; so we have,

Kitóchikun nāwapikāyaw,
The violin is four-stringed.

Mānikunátikwu nanistwaskomonwu,
The fence rails are fixed three and three.
Wask, in composition, signifies wood.

Napikwan nistwaskwun.
The vessel is three-sticked (masted).

Napikwan nāwaskwun.
The vessel is four-masted.

Examples of the Numeral Verb.

<i>Tan ātusitchih</i> kesemuk ?	How many are they thy younger brothers or sisters ?
<i>Nesicuk</i> napāsisuk, menu <i>nāwicuk</i> iskwāsisuk,	There are two boys and there are four girls.
<i>Michātīcuk</i> che eyinewuk ka ke misukachik otakosék ?	Were there many Indians who arrived yesterday ?
<i>Neyanunīcuk</i> napāwuk, <i>nis- tīcuk</i> iskwāwuk, menu <i>mi-chātīcuk</i> uwasisuk.	They are five men, they are three women, and they are many children.

This might have been expressed without verbalizing the numerals.

<i>Tanisse</i> ka ituseyit utik- wu kestās ka ke mata- hat ?	What was the number of deer that your brother tracked ?
Ā <i>neyanuneyit</i> utik-wu nestās ke mata-hāo,	My brother tracked five deer.
<i>Kiskino</i> humatowikumi- kók ne ke mitatusinan kā-kisāp,	At school we were ten in the morning.

ADJECTIVE VERBS.

These intransitive verbs are composed of an adjectival particle with a verbal ending. They have both the animate and inanimate forms, and are of all conjugations except the last.

1st Conj.	Akosiw,	He is sick.
2nd „	Miyotwaw,	He is good.
3rd „	Sôketâhâo,	He is stout-hearted.
4th „	Kistâyimo,	He is proud.
5th „	Muskowisew,	He is strong.
6th „	Pekiskatum,	He is melancholy.

The inanimate forms are somewhat irregular :

An.	Mis-ikitiw,	He is big.
Inan.	Mis-aw,	It is big.
An.	Muskow-isew,	He is hard, strong.
Inan.	Muskow-aw,	It is hard.
	Muskow-isemukun,	It is strong.
An.	Kosik-wutiw,	He is heavy.
Inan.	Kosik-wun,	It is heavy.
An.	Nupuk-isiw,	He is flat.
Inan.	Nupuk-aw,	It is flat.
An.	Upisesis-iw,	He is small.
Inan.	Upisas-in,	It is small.
An.	Miyosis-iw,	He is good (in appearance).
Inan.	Miywas-in,	It is good (generally).
An.	Mayat-isiw,	He is bad (in appearance).
Inan.	Mayat-un,	It is bad (generally).
An.	Ayim-isiw,	He is austere.
Inan.	Ayim-un,	It is difficult.

Adjective verbs may be qualified by the senses ; thus,

1. By sight. An. -*nakosiw*, Inan. -*nakwun*.
 Miyo-nakosiw, He is good looking.
 Miyo-nakwun, It is beautiful.
2. By hearing. An. -*takosiw*, Inan. -*takwun*.
 Miyo-takosiw, He sounds well.
 Miyo-takwun, It sounds well.

3. By smelling. An. *-makosiw*, Inan. *-makwun*.

Miyo-makosiw, He smells well.

Miyo-makwun, It is fragrant.

4. By taste. An. *-spukosiw*, Inan. *-spukwun*.

Miyo-spukosiw, He tastes well.

Miyo-spukwun, It tastes well.

5. By the mind. An. *-āyitakosiw*, Inan. *-āyitakwun*.

Miy-wāyitakosiw, He is considered good.

Miy-wāyitakwun, It is considered good.

To particularize manner, quality, etc., *isse*, *it*, or *ispis*, so much, becomes the initial part of the verb, as already spoken of in the article on Manner and Place.

Mis-ikitiw,

He is big.

It-ikitiw,

He is so big.

Mis-aw,

It is big.

Ispis-aw,

It is so big.

Miyo-twaw,

He is good.

Isse-twaw,

He is so.

It-āyitakosiw,

He is so considered.

It-āyitakwun,

It is so considered.

Some adjective verbs are susceptible of the diminutive form ; as,

Misikit-iw,

He is big.

Misikit-is-iw,

He is biggish, tolerably
big (as a child).

Mis-aw,

It is big.

Mis-a-sin,

It is biggish.

The iterative particle may be prefixed to adjective verbs in the plural number ; as,

Ma-misikitiwuk (An.),

They are big, severally.

Ma-misawu (Inan.),

Do,

Ay-apisesisiwuk (An.),	They are small, severally.
Ay-apisasinwu (Inan.),	Do.

It will be remembered that different kinds of nouns have different terminations, *átik*, for instance, characterizing articles made of wood. These different terminations, somewhat modified, enter into the adjective verb, being placed between the root and the verbal ending ; as,

Kin-osiw (An.),	He is long.
Kin-waw (Inan.),	It is long.
Kin-wapisk-isiw (An.),	He is long } speaking of
Kin-wapisk-aw (Inan.),	It is long. } metal.
Kin-wask-osiw (An.),	He is long } speaking of
Kin-wask-wun (Inan.),	It is long } wood.
Kin-wapāk-isiw (An.),	He is long } speaking of
Kin-wapāk-un (Inan.),	It is long } rope, etc.
Kin-wāk-isiw (An.),	He is long } speaking of
Kin-wāk-un (Inan.),	It is long } cloth, etc.

Qualified nouns are verbalized ; as,

Wap-istikwan-āo,	He is white-headed.
Wapiskaw, it is white ;	Mistikwan, the head.

The above sentence might have been expressed otherwise, thus : Wapiskayew ostikwan, it is white, his head.

Apischi-sit-āo,	He is small-footed.
Kino-chích-āo,	He is long-handed.

Examples of the Adjective Verb.

<i>Tan āspichak</i> ke waskahi-	How large is your house ?
kun ?	
Mistuhe ākwu <i>misaw</i> ,	It is now very large, for
uyis anóchekā ne ke	I have lately enlarged
misátan,	it

Tan āspichikītit ketanis ?
Asī misikitisew,

Tan āspichikītiyit kekosis
ot uwasimisu ?

Asī misikitisiyiwu, pimo-
tāsiyiwu maku,

Observe the two diminutive possessives in this sentence :

Misikitisew,
Misikitisiyiwu,
Pimōtāsiw,
Pimōtāsiyiwu,

Ke ke nunatuwapuma-
wuk che mistikwuk ?

Āhā ; ne ke miskuwawuk
maku michat ā mami-
chaskosichik,

Mistuhe muskowapiskaw
ke wunehikun,

Āhā ; mūkāses numuweyu
kittu ké pckonum ato-
ka,

Tanisse asiwāpiset neko-
sis ?

Ke muna wētumatin mis-
tuhe ā muskowistikwa-
nāt,

Uwasisuk mosuk o ku
kosikwayimātaawaw u-
nihe ka wapistikwanā-
yit ; chikāma weyuwaw
kāchewak maskoch
chāskwu kittu wapisti-
kwanāwuk,

How big is your daughter ?
 She is already somewhat
 big.

How big is thy son's
 child ?

He is already rather big,
 and he walks a little.

He is biggish.
 His he is biggish.
 He walks a little.
 His he walks a little.

Have you been looking
 for logs ?

Yes ; and I have found
 many large ones here
 and there.

Your trap is very strong
 (metal).

Yes ; a fox will not be
 able to break it, prob-
 ably.

What is the behaviour of
 my son ?

I am sorry to tell you
 that he is very strong-
 headed (stubborn).

Children should always
 honour the hoary-
 headed, for perhaps
 they themselves will
 yet become white-
 headed.

Suwāyitakosiwuk <i>ka pā-</i> <i>kitāhāchik,</i>	Blessed are they who are pure hearted.
Ne ke nutowiyāwan ako- se, ne ke wapumawuk, maku numuweyu nō- che paskiswawuk osam ā we <i>pimatisechik,</i>	I went to hunt par- tridges; I saw them, but shot none, as they were very wild.
Tan āteyun, uyiwak <i>ka</i> <i>kisicaseyun?</i>	What is the matter with you, you are so very angry?

ACCIDENTAL VERBS.

These verbs indicate in general an action accidental or occasional, as distinguished from what is permanent and continuous. A knowledge of a good number of them should be obtained at an early stage in the study of the language.

Accidental Verbs end in *yiw* in the third person singular, indicative mood, present tense, and have this quality, that in that person the animate and inanimate terminations are alike, although they vary in the plural and in the subjunctive mood.

Many of these verbs are impersonal; as,

Wastāpuyiw,	It lightens.
Taskipuyiw,	It splits.
Tāpipuyiw,	It suffices.
Sekipuyiw,	It spills.

Nunumipuyiw, he (it) trembles.

INDICATIVE MOOD.

Present Tense. I tremble.

Singular.

1. Ne nunumipuy-in.
2. Ke nunumipuy-in.
3. An. and Inan. Nunumipuyiw.

Poss. An.	Nunumipuyiyiwu.
„ Inan.	Nunumipuyiyiw.

Plural.

1. (1 and 3)	Ne nunumipuy-inan.
1. (1 and 2)	Ke nunumipuy-inanow.
2.	Ke nunumipuy-inawaw.
3. An.	Nunumipuy-iwuk.
Inan.	Nunumipuy-iwu.
Poss. An.	Nunumipuy-iyiwu.
„ Inan.	Nunumipuy-iyiwu.

SUBJUNCTIVE MOOD.

Present Tense. (If) I tremble.

Singular.

1.	Nunumipuy-iyā.
2.	Nunumipuy-iyun.
3. An.	Nunumipuy-it.
Inan.	Nunumipuy-ik.
Poss. An.	Nunumipuy-iyit.
„ Inan.	Nunumipuy-iyik.

Plural.

1. (1 and 3)	Nunumipuy-iyāk.
1. (1 and 2)	Nunumipuy-iyūk.
2.	Nunumipuy-iyāk.
3. An.	Nunumipuy-itchik.
Inan.	Nunumipuy-ike.
Poss. An.	Nunumipuy-iyit.
„ Inan.	Nunumipuy-iyike.

These verbs are subject to the iterative particle ; as,

Tatopuyiw,	It tears.
Ta-tatopuyiw,	It tears in different places ; it tears to pieces.

Taskipuyiw,	It splits.
Tas-taskipuyiw,	It splits in pieces.
Tétipipuyiw,	It overturns.
Te-tétipipuyiw,	It rolls.

Examples of the Accidental Verb.

Metone ne wesukaskison <i>ā ke muchostāpuyiyan,</i>	I am smarting greatly, having fallen into the fire.
Mistuhe ne ke kukwa- spunache uyanan <i>ā ke</i> <i>natwapuyit</i> mistikókan mākwach <i>ā</i> pimasiyák, <i>Ā ke kotupipuyiyik</i> ot ootiwaw ke nistapa- wāwuk,	We were in great danger, as the mast broke while we were sailing.
Pāyútuk, pāyútuk, net uwa-simis; <i>ke ku</i> <i>pukusturāpuyin,</i> <i>Miyopuyiw</i> che kotapa- nask?	As their canoe turned over they were drowned.
Āyiwák <i>miyopuyiw,</i> maku osam kosikwutiw,	Take care, take care, my child; you will fall into the water.
Tan eyikók <i>kā tāpipuyik</i> ke mechiwiniwaw?	Does your sledge move easily?
Maskoch <i>ne ku tāpipuyi-</i> <i>hikonan</i> nikotwaso kesi- kaw,	It (he) moves along toler- ably well, but it is too heavy.
	How long will your food last?
	Probably it will suffice us six days.

TRANSITIVE VERBS.

Transitive Verbs are those in which the action passes on from the subject to an object; as, Ne

kistāyimaw Kichiokimaw, I honour The King ; *Ne wāpinān kuyāyisewin*, I cast off deceit.

In the above examples the verb expresses by its termination the personal pronouns "him" and "it" respectively, so that, literally translated, the sentences would be, I honour him, The King ; I cast off it, deceit.

We have now come to the most difficult part of our undertaking. The difficulty consists in the extensive powers which this kind of verb possesses ; the nominative, verb, and object, and sometimes a great deal more, being embraced in a single expression, while in the imperative and subjunctive moods, the personal pronoun is not expressed. For instance, *Ā saki huk*, as I love him ; here "I" and "him" are both comprised in the syllable *huk*, *saki* being the root of the verb.

The transitive verb has an animate and inanimate form ; as, *Ne wapumaw*, I see him ; *Ne wapūtān*, I see it. It has likewise a direct and inverse form, arising from the fact that in the indicative mood the first and second persons always stand before the verb, whether they be in the nominative or accusative case ; as, *Ne kiskāyimaw*, I know him ; *Ne kiskāyimik*, me he knows, *i.e.* he knows me.

Transitive Verbs are of three Conjugations, agreeing in their inanimate direct forms with the first, second, and sixth conjugations of the intransitive verb.

The first conjugation has but one verb : *Moowāo*, he eats him ; *Mechiw*, he eats it.

The second conjugation comprises verbs of a causative character ; as, *Upiw*, he sits ; *Upihāo*, he causes him to sit ; *Kukāta wāyitum*, he is wise ; *Kukāta wāyitumihāo*, he makes him wise. Its terminations are—An. *hāo* ; Inan. *taw*.

Many other verbs are of this conjugation ; as,

Osihão, he makes him; Osítaw, he makes it;
 Sakihão, he loves him; Sakítaw, he loves it; Pāhão,
 he waits for him; Pāhtaw, he waits for it.

Uyão, he places him, makes Ustaw in the inanimate,
 he places it.

A few verbs with the animate in *wão* are of this
 conjugation; as,

Pāsiwão,	He brings him.
Pātaw,	He brings it.
Kitumwão,	He consumes him, eats him up.
Kitaw,	He consumes it, eats it up.

Verbs of the third conjugation have many terminations, that is letters or particles preceding the final *ão*, for this ending is constant in all transitive verbs of whatever conjugation.

These terminations follow a regular rule, and as we saw that nouns and adjective verbs have distinctive terminations, so it is likewise with transitive verbs. An. *mão*, Inan. *tum*, indicates that the action is performed by the eyes, nose, or mouth; as,

Wapu-mão,	He sees him.
„ tum,	He sees it.
Meya-mão,	He smells him.
„ tum,	He smells it.
Túko-mão,	He bites him.
„ tum,	He bites it.

When *mão* is preceded by *āyi*, the action of the mind is indicated; as,

Miton-āyi-mão,	He thinks of him.
„ tum,	He thinks of it.

An. *pwão*, Inan. *stum*, implies the action of the palate; as,

Kochi-pwão,	He tastes him.
„ stum,	He tastes it.
Wéki-pwão,	He likes the taste of him.
„ stum,	He likes the taste of it.

An. *não*, Inan. *num*, indicates the hand ; as,

Oti-não,	He takes him.
„ num,	He takes it.
Otiti-não,	He lays hold on him.
„ num,	He lays hold on it.

An. *iskatão*, Inan. *iskatum*, or An. *iskuwão*, Inan. *iskum*, indicates an action of the body, or person ; as,

Túk-iskatão,	He kicks him.
„ iskatum,	He kicks it.
Nuk-iskuwão,	He meets him (walking).
„ iskum,	He meets it.
Akw-askuwão,	He passes before him.
„ askum,	He passes before it.

An. *pitão*, Inan. *pitum*, indicates the action of the arm in pulling or tying ; as,

Wuyuwe-pitão,	He pulls him out.
„ pitum,	He pulls it out.
Túko-pitão,	He ties him.
„ pitum,	He ties it.

An. *tuwão*, Inan. *tum*, indicates verbs of hearing ; as,

Pā-tuwão,	He hears him.
„ tum,	He hears it.
Nutó-tuwão,	He listens to him.
„ tum,	He listens to it.
Nisitó-tuwão,	He understands him.
„ tum,	He understands it.
Kitimaki-tuwão,	He hears him with pity.
„ tum,	He hears it with pity.

An. *nuwāo*, Inan. *num*, indicates a manner of seeing ; as,

Isi-nuwāo,	He so sees him.
„ num,	He so sees it.
Kitimaki-nuwāo,	He looks on him with pity.
„ num,	He looks on it with pity.

An. *wāo*, Inan. *hum*, indicates an action done with force ; as,

Peko-wāo,	He breaks him with force.
„ hum,	He breaks it with force.
Pukumu-wāo,	He strikes or beats him.
„ hum,	He strikes or beats it.

This joined to certain roots indicates likewise by water ; as,

Nuku-wāo,	He meets him, by water.
„ hum,	He meets it, do.
Natu-wāo,	He fetches him, by water.
„ hum,	He fetches it, do.

An. *swāo*, Inan. *sum*, indicates the action of heat or fire ; as,

Iskwa-swāo,	He burns him.
„ sum,	He burns it.
Pa-swāo,	He dries him.
„ sum,	He dries it.

An. *swāo*, Inan. *sum*, indicates cutting, as with a knife ; as,

Mati-swāo,	He cuts him.
„ sum,	He cuts it.
Muni-swāo,	He cuts a piece from him.
„ sum,	He cuts a piece from it.

An. *kúwão*, Inan. *kúhum*, indicates cutting with force, chopping ; as,

Che-kúwão,	He chops him.
„ kúhum,	He chops it.
Keski-kúwão,	He chops him off.
„ kúhum,	He chops it off.

In some cases a particle is inserted between *ku* and *wão* : as,

Kes-ku-tu-wão,	He cuts him off.
„ ku-tu-hum,	He cuts it off.
Ku-wu-wão,	He cuts him down.
„ hum,	He cuts it down.

ILLUSTRATIVE VERBS.

Peko-mão (An.),	He breaks him, with the mouth.
„ tum (Inan.),	He breaks it, do.
„ não (An.),	He breaks him, with the hand.
„ num (Inan.),	He breaks it, do.
„ skuwão (An.),	He breaks him, with the foot or body generally accidentally.
„ skum (Inan.),	He breaks it, do.
„ pitão (An.),	He breaks him, by pulling.
„ pitum (Inan.),	He breaks it, do.
„ kuswão (An.),	He breaks him, by burning.
„ kusum (Inan.),	He breaks it, do.
„ swão (An.),	He breaks him, by cutting.
„ sum (Inan.),	He breaks it, do.
„ kíwão (An.),	He breaks him, by chopping.
„ kúhum (Inan.),	He breaks it, do.
„ wão (An.),	He breaks him, with force.
„ hum (Inan.),	He breaks it, do.

Some verbs end in An. *tão* and *wão*, Inan. *tum* ; as,

Pukwa-tão,	He hates him.
„ tum,	He hates it.
Wapû-tão,	He sees his track.
Itão,	He says to him.

An. *stuwão*, Inan. *stum*, indicates to, in front of.

Uyumihã-stuwão,	He prays to him.
„ stum,	He prays to it.
Otiskowikapuwi-stuwão,	He stands before, facing him.
„ stum,	He stands before, facing it.
Nuwuke-stuwão,	He bows down to him.
„ stum,	He bows down to it.

The dative particles are *tum*, or *um*, and *to*, the terminations, being *tumowão* and *towão* ; the latter when the object is animate, and the former when inanimate ; although this distinction is but little attended to in practice.

To-tum,	He does it.
To-tumowão,	He does it for him.
To-towão,	He does it to him.
Wê-tum,	He tells it.
Wê-tumowão,	He tells it to him.
Pã-taw,	He brings it.
Pã-toowão,	He brings him or it to him.
Nipu-hão,	He kills him.
Nipû-toowão,	„ „ for him.
Nipû-tumowão,	He kills it for him.
Wâpinum,	He casts it away.
Wapin-umowão,	„ „ for him.

The vicarious particle is *stum*, the termination *stumowão* ; as,

Nipiw,	He dies.
Nipo-stumowão,	He dies for him.
Uyumiw,	He speaks.
Uyume-stumowão,	He speaks for him.
Uyumihaw,	He prays.
Uyumihã-stumowão,	He prays for him.

An. *katão*, Inan. *katum*, added to a noun indicates the making or changing into the noun : as,

Okimaw,	A chief.
Okima-katão,	He makes him a chief.
Uwúkan,	A slave.
Uwúkani-katão,	He makes him a slave.
Nipe,	Water.
Nipe-kútum,	He makes it water, waters it, dilutes it.

To express companionship, the prefix *weche*, sometimes contracted into *wet* or *we*, with the affix *mão*, is used ; as,

Uyaw,	He is (there).
Weche-uya-mão,	He stays with him.
Upiw,	He sits.
Wet-upi-mão,	He sits with him.
Nipaw,	He sleeps.
Weche-nipa-mão,	He sleeps with him.

The student must not be alarmed by these various forms, for they influence but little the inflections of the verbs they modify ; and those inflections are marked by so beautiful a regularity, that when a verb of either conjugation is mastered, very little difficulty will be experienced in acquiring all other verbs in the language, for scarcely any can be said to be irregularly conjugated.

Plural.

S.	Ne moow-awuk,	I eat them.
	Ke moow-awuk,	Thou eatest them.
	Moow-āo,	He eats them.
P.	Ne moow-ananuk,	We eat them.
	Ke moow-anowuk,	We eat them.
	Ke moow-awawuk,	You eat them.
	Moow-āwuk,	They eat him <i>or</i> them.

Inverse. Singular.

S.	Ne moow-ik,	He eats me.
	Ke moow-ik,	He eats thee.
	Moow-ik,	He is eaten by him <i>or</i> them.
P.	Ne moow-ik-onan,	He eats us.
	Ke moow-ik-onow,	He eats us.
	Ke moow-ik-owaw,	He eats you.
	Moow-ik-wuk,	They are eaten by him <i>or</i> them.

Plural.

S.	Ne moow-ik-wuk,	They eat me.
	Ke moow-ik-wuk,	They eat thee.
	Moow-ik,	He is eaten by them.
P.	Ne moow-ik-onan-uk,	They eat us.
	Ke moow-ik-onow-uk,	They eat us.
	Kemoow-ik-owaw-uk,	They eat you.
	Moow-ik-wuk.	They are eaten by him <i>or</i> them.

Imperfect Tense. I ate, was eating, *or* did eat him.

Direct. Singular.

S.	Ne moow-á, <i>or</i> átī,	I ate him.
	Ke moow-á, <i>or</i> átī,	Thou didst eat him.
	O moow-á, <i>or</i> átī, <i>or</i>	He ate him.
	Moow-āpun,	

P.	Ne moow-átan,	We ate him.
	Ke moow-áta-now,	We ate him.
	Ke moow áta-waw,	You ate him.
	O moow-áta-waw, <i>or</i>	They ate him.
	Moow-āpun-uk,	

Plural.

S.	Ne moow-ātī-uk,	I ate them.
	Ke moow-ātī-uk,	Thou didst eat them.
	O moow-ā, <i>or</i> ātī, <i>or</i>	He eat ^{ate} them.
	Moow-āpun,	
P.	Ne moow-áta-nan-uk,	We ate them.
	Ke moow-áta-now-uk,	We ate them.
	Ke moow-ata-waw-uk,	You ate them.
	O moow-ata-waw, <i>or</i>	They ate them.
	Moow-āpun-uk,	

Inverse. Singular.

S.	Ne moow-ik-ó, <i>or</i> ótī,	He ate me.
	Ke moow-ik-ó, <i>or</i> ótī,	He ate thee.
	O moow-ik-ó, <i>or</i> ótī,	He was eaten by him <i>or</i> them.
P.	Ne moow-ik-ótan,	He ate us.
	Ke moow-ik-óta-now,	He ate us.
	Ke moow-ik-óta-waw,	He ate you.
	O moow-ik-óta-waw,	They are eaten by him <i>or</i> them.

Plural.

S.	Ne moow-ik-ótī-uk,	They ate me.
	Ke moow-ik-ótī-uk,	They ate thee.
	O moow-ik-ó, <i>or</i> ótī, <i>or</i>	He was eaten by him <i>or</i>
	Moow-ik-opun,	them.
P.	Ne moow - ik - óta -	They ate us.
	nan-uk,	
	Ke moow - ik - óta -	They ate us.
	now-uk,	

Ke moow - ik - óta - They ate you.

waw-uk,

O moow-ik-óta-waw, *or* They are eaten by him

Moow-ik-opun-uk, *or* them.

As all the other tenses of the indicative mood, as well as those of the optative and potential moods, are exactly like those here given, except that indeclinable particles are prefixed to the verbal root, I shall only give the first person, direct and inverse, of each tense, remarking only that in all future tenses, where the verb in the third person governs a noun or pronoun in the third person, the particle *kittu* is the prefix; as, Kittu moowāo, He will eat him; Kittu moowikwuk, They will be eaten by him *or* them.

Direct.

Ne ke moowaw,	I have eaten him.
Ne ke moowá, <i>or</i> átī,	I had eaten him.
Ne ku moowaw,	I will eat him.
Ne ku ke moowá, <i>or</i> átī,	I shall have eaten him.
Ne we moowaw,	I wish to eat him.
Ne ké moowaw,	I can eat him.
Ne ke we moowaw,	I have wished to eat him.
Ne ku we moowaw,	I shall wish to eat him.
Ne ku ké moowaw,	I shall be able to eat him.
Ne we moowá, <i>or</i> átī,	I wished to eat him.
Ne ku moowá, <i>or</i> átī, <i>or</i>	I should eat him.
Ne pá moowaw,	
Ne ku ké moowá,	I could have eaten him.
Ne ku ke moowá,	I should have eaten him.

Inverse.

Ne ke moowik,	He has eaten me.
Ne ke moowikó,	He had eaten me.
Ne ku moowik,	He will eat me.
Ne ku ke moowikó,	He will have eaten me.

Ne we moowik,	He wishes to eat me.
Ne ké moowik,	He can eat me.
Ne ke we moowik,	He has wished to eat me.
Ne ku we moowik,	He will wish to eat me.
Ne ku ké moowik,	He will be able to eat me.
Ne we moowikó, <i>or</i> ótī,	He wished to eat me.
Ne ku moowikó, <i>or</i> ótī,	He should eat me.
Ne ku ké moowikó, <i>or</i> ótī,	He could have eaten me.
Ne ku ke moowikó, <i>or</i> ótī,	He should have eaten me.

First and Second Persons.

Where the first and second personal pronouns are connected, one as the subject, the other as the object of the verb, the contracted form of the second person *always* precedes the verb, *never* the first.

Present Tense. Direct.

Ke moow-in,	Thou eatest me.
Ke moow-in-awaw,	You eat me.
Ke moow-in-an,	Thou eatest us, <i>or</i> you eat us.

Inverse.

Ke moow-itin,	I eat thee.
Ke moow-itin-awaw,	I eat you.
Ke moow-itin-an,	We eat thee <i>or</i> you.

Imperfect Tense. Direct.

Ke moow-í, <i>or</i> itī,	Thou didst eat me.
Ke moow-it-awaw,	You did eat me.
Ke moow-it-tan,	Thou didst eat us, <i>or</i> you did eat us.

Inverse.

Ke moow ití, <i>or</i> ititī,	I did eat thee.
Ke moow-ití-tawaw,	I did eat you.
Ke moow-ití-tan,	We did eat thee <i>or</i> you.

IMPERATIVE MOOD.

Present Tense.

Singular.

Moo,	Eat thou him.
Keyam kittu moowāo,	Let him eat him.
Moow-atak,	Let us eat him.
Moow-ik,	Eat ye him.
Keyam kittu moowāwuk,	Let them eat him.

Plural.

Moow-ik,	Eat thou them.
Keyam kittu moowāo,	Let him eat them.
Moow-at-anuk,	Let us eat them.
Moow-ik-ok,	Eat ye them.
Keyam kittu moowāwuk,	Let them eat them.

Future Tense.

Singular.

Moow-ākun,	Eat thou him.
Moow-ākāk,	Let us eat him.
Moow-ākāk,	Eat ye him.

Plural.

Moow-ākunik,	Eat thou them.
--------------	----------------

The other persons of this tense are seldom used.

First and Second Persons.

Present Tense.

Moow-in,	Eat thou me.
Moow-inan,	Eat thou us.
Moow-ik,	Eat ye me.

Future Tense.

Moow-ékun,	Eat thou me.
Moow-ékāk,	Eat ye me.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Let me again remind the student that in this mood *both* pronouns, nominative and accusative, are expressed by the inflection.

Moow-uk,	(As) I eat him.
Moow-ut,	Thou eatest him.
Moow-at,	He eats him.
Moow-uk-ít, <i>or</i> ayák,	We (1 and 3) eat him.
Moow-úk, <i>or</i> ayúk,	We (1 and 2) eat him.
Moow-āk, <i>or</i> ayāk,	You eat him.
Moow-at-chik, <i>or</i>	They eat him.
Moow-at-waw,	

Plural.

Moow-uk-ik, <i>or</i> waw,	I eat them.
Moow-ut-chik, <i>or</i> waw,	Thou eatest them.
Moow-at,	He eats them.
Moow-uk-ít-chik, <i>or</i> waw,	We (1 and 3) eat them.
Moow-úk-ok, <i>or</i> waw,	We (1 and 2) eat them.
Moow-āk-wuk, <i>or</i> waw,	You eat them.
Moow-at-chik, <i>or</i> waw,	They eat them.

Inverse. Singular.

Moow-it,	He eats me.
Moow-isk,	He eats thee.
Moow-ik-ot,	He is eaten by him.
Moow-iyumit, <i>or</i> ikoyák,	He eats us (1 and 3).

Moow-itúk, <i>or</i> ikoyúk,	He eats us (1 and 2).
Moow-itāk, <i>or</i> ikoyāk,	He eats you.
Moow-ikot-chik, <i>or</i>	They are eaten by him,
Moow-ikot-waw,	

Plural.

Moow-it-chik, <i>or</i> waw,	They eat me.
Moow-isk-ik, <i>or</i> waw,	They eat thee.
Moow-ikot,	He is eaten by them.
Moow-iyumit-chik, <i>or</i> waw,	They eat us (1 and 3).
Moow-itúk-ok, <i>or</i> waw,	They eat us (1 and 2).
Moow-itāk-ok, <i>or</i> waw,	They eat you.
Moow-ikot-chik, <i>or</i> waw,	They are eaten by them.

Imperfect Tense. Direct.

Singular.

Moow-uk-ipun,	I ate him.
Moow-ut-ipun,	Thou didst eat him.
Moow-á-pun,	He ate him.
Moow-uk-ít-ipun,	We (1 and 3) ate him.
Moow-úk-ipun,	We (1 and 2) ate him.
Moow-āk-ipun,	You ate him.
Moow-awá-pun,	They ate him.

Plural.

Moow-uk-wa-pun,	I ate them.
Moow-ut-wa-pun,	Thou didst eat them.
Moow-á-pun,	He ate them.
Moow-uk-ít-wa-pun,	We (1 and 3) ate them.
Moow-úk-wa-pun,	We (1 and 2) ate them.
Moow-āk-wa-pun,	You ate them.
Moow-awá-pun,	They ate them.

Inverse. Singular.

Moow-i-pun,	He ate me.
Moow-isk-ipun,	He ate thee.

Moow-ikô-pun,	He was eaten by him.
Moow-iyumit-ipun,	He ate us (1 and 3).
Moow-itúk-ipun,	He ate us (1 and 2).
Moow-itāk-ipun,	He ate you.
Moow-ikô-pun,	He was eaten by them.

Plural.

Moow-it-wa-pun,	They ate me.
Moow-isk-wa-pun,	They ate thee.
Moow-ikô-pun,	He was eaten by them.
Moow-iyumit-wa-pun,	They ate us (1 and 3).
Moow-itúk-wa-pun,	They ate us (1 and 2).
Moow-itāk-wa-pun,	They ate you.
Moow-iko-wá-pun,	They were eaten by them.

These forms ending in *pun* are seldom used.

Future Tense. Direct.

Singular.

Moow-uk-ā,	If or when I eat him.
Moow-uch-e,	If thou eat him.
Moow-ach-e,	If he eat him.
Moow-uk-ích-e, or	If we (1 and 3) eat him.
Moow-a-yák-ā,	
Moow-úk-ā, or	If we (1 and 2) eat him.
Moow-a-yúk-ā,	
Moow-āk-o, or	If you eat him.
Moow-a-yák-o,	
Moow-at-wawā,	If they eat him.

Plural.

Moow-uk-wawā,	If I eat them.
Moow-ut-wawā,	If thou eat them.
Moow-ach-e,	If he eat them.
Moow-uk-ít-wawā, or	If we (1 and 3) eat them.
Moow-a-yák-wawā,	

Moow-úk-wawā, <i>or</i>	If we (1 and 2) eat them.
Moow-a-yúk-wawā,	
Moow-āk-wawā, <i>or</i>	If you eat them.
Moow-a-yāk-wawā,	
Moow-at-wawā,	If they eat them.

Inverse. Singular.

Moow-ich-e,	If he eat me.
Moow-isk-ā,	If he eat thee.
Moow-ikotch-e,	If he is eaten by him.
Moow-iyumitch-e, <i>or</i>	If he eats us (1 and 3).
Moow-iko-yāk-ā,	
Moow-itúk-ā, <i>or</i>	If he eats us (1 and 2).
Moow-iko-yúk-ā,	
Moow-itāk-o, <i>or</i>	If he eat you.
Moow-iko-yāk-o,	
Moow-ikot-wawā.	If they are eaten by him.

Plural.

Moow-it-wawā,	If they eat me.
Moow-isk-wawā,	If they eat thee.
Moow-ikotch-e,	If he is eaten by them.
Moow-iyumit-wawā, <i>or</i>	If they eat us (1 and 3).
Moow-iko-yāk-wawā,	
Moow-itúk-wawā, <i>or</i>	If they eat us (1 and 2).
Moow-iko-yúk-wawā,	
Moow-itāk-wawā, <i>or</i>	If they eat you.
Moow-iko-yāk-wawā,	
Moow-ikot-wawā,	If they are eaten by them.

First and Second Persons.

Present Tense. Direct.

Moow-iyun,	Thou eatest me.
Moow-iyāk,	You eat me.
Moow-iyák,	Thou eatest us, <i>or</i> you eat us.

Inverse.

Moow-itan,	I eat thee.
Moow-ituk-wuk,	I eat you.
Moow-iták,	We eat thee <i>or</i> you.

Imperfect Tense. Direct.

Moow-iyú-pun,	Thou didst eat me.
Moow-iyák-ipun,	Thou didst eat us.
Moow-iyāk-opun,	You did eat me.

Inverse.

Moow-ita-pan,	I ate thee.
Moow-ituk-wuk-ipun,	I ate you.
Moow-iták-ipun,	We ate thee <i>or</i> you.

Future Tense. Direct.

Moow-iyun-ā,	If thou eat me.
Moow-iyák-ā,	If thou eat us.
Moow-iyāk-o,	If you eat me.

Inverse.

Moow-itan-ā,	If I eat thee.
Moow-ituk-wawā,	If I eat you.
Moow-iták-ā,	If we eat thee <i>or</i> you.

The perfect, pluperfect, and second future tenses are formed from those now given by adding the prefix *ke* ; thus,

Ke moowuk,	(If) I have eaten him.
Ke moowukepun,	(If) I had eaten him.
Ke moowukā,	When I shall have eaten him.

Let me remind the student of the affirmative character of the subjunctive mood.

Kā moowuk,	I shall eat him.
Kā ké moowuk,	I shall be able to eat him.

Kā we moowuk,	I shall wish to eat him.
Ka moowuk,	I ate him.
Ka ke moowuk,	I have eaten him.
Kā moowukipun,	I would eat him.
Kā ké moowukipun.	I should be able to eat him.
Kā ke moowukipun,	I had eaten <i>or</i> would have eaten him.

REFLECTIVE FORM.

This is conjugated as an intransitive verb of the fourth conjugation.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne moow-itison,	I eat myself.
2.	Ke moow-itison,	Thou eatest thyself.
3. An.	Moow-itiso,	He eats himself.
Inan.	Moow-itiso-mukun,	It eats itself.
Poss. An.	Moow-itisoyiwu,	His he eats himself.
„ Inan.	Moow-itisomukun-iyiw,	His it, etc.

Plural.

1. (1 and 3)	Ne moow-itisonan,	We eat ourselves.
1. (1 and 2)	Ke moow-itison-anow,	We eat ourselves.
2.	Ke moow-itison-awaw,	You eat yourselves.
3. An.	Moow-itisowuk,	They eat themselves.

3. Inan. Moow-itisomukun- They eat them-
 wu, selves.
 Poss. An. Moow-itisoyiwu, His they eat them-
 selves.
 „ Inan. Moow-itisomukun- Do.
 iyiwu,

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1. Moow-itisoyan, (If) I eat myself.
 2. Moow-itisoyun, Thou eat thyself.
 3. An. Moow-itisot, He eat himself.
 Inan. Moow-itisomukúk, It eat itself.
 Poss. An. Moow-itisoyit, His he eat him-
 self.
 „ Inan. Moow-itisomukun- His it, etc.
 iyik,

Plural.

1. (1 and 3) Moow-itisoyák, (If) we eat our-
 selves.
 1. (1 and 2) Moow-itisoyúk, We eat ourselves.
 2. Moow-itisoyák, You eat yourselves.
 3. An. Moow-itisochik, They eat them-
 selves.
 Inan. Moow-itisomukúke, They eat them-
 selves.
 Poss. An. Moow-itisoyit, His they eat them-
 selves.
 „ Inan. Moow-itisomukun- Do.
 iyike,

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Moow-itisonaniwun, People are eating themselves.

Rel. Moow-itisonaniwuniyw, Do. in relation to others.

Imperfect Tense.

Moow-itisonaniwun-opun, People were, etc.

Rel. Moow-itisonaniwuniy-epun.

SUBJUNCTIVE MOOD.

Present Tense.

Moow-itisonaniwúk, or People are eating themselves.
itisók,

Rel. Moow-itisonaniwuniyik, or Do. in relation to others.
itisoowit,

RECIPROCAL FORM.

This too is of the fourth conjugation.

INDICATIVE MOOD.

Present Tense.

Plural.

1. (1 and 3) Ne moow-itonan, We eat each other.

1. (1 and 2) Ke moow-itonanow, We eat each other.

2. Ke moow-itonawaw, You eat each other.

3. An. Moow-itoowuk, They eat each other.

Inan. Moow-itomukunwu, They eat each other.

3. Poss. An. Moow-itoyiwu, His they eat each other.
 „ Inan. Moow-itomukun- Do.
 iyiwu,

SUBJUNCTIVE MOOD.

Present Tense.

Plural.

1. (1 and 3) Moow-itoyák, We eat each other.
 1. (1 and 2) Moow-itoyúk, We eat each other.
 2. Moow-itoyāk, You eat each other.
 3. An. Moow-itochik, They eat each other.
 Inan. Moow-itomukúke, Do.
 Poss. An. Moow-itoyit, His they eat each other.
 „ Inan. Moow-itomukun- Do.
 iyike,

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

- Moow-itonaniwun, People are eating each other.
 Rel. Moow-itonaniwuniyw.

Imperfect Tense.

- Moow-itonaniwun-opun.
 Rel. Moow-itonaniwuniy-epun.

SUBJUNCTIVE MOOD.

Present Tense.

- Moow-itonaniwúk, or People are eating
 Moow-itók, each other.

Rel. Moow-itonaniwuniyik, *or*
Moow-itoowit.

Imperfect Tense.

Moow-itonaniwúk-ipun,
Rel. Moow-itonaniwuniyik-ipun.

The dubitative, suppositive, and possessive forms of the transitive animate will be given after the Third Conjugation.

THE FIRST CONJUGATION. INANIMATE.

Mechiw, he eats it.

This is the only verb in the language in which the root of the animate differs from that of the inanimate form.

Moow	Root of the animate form.
Mech	„ inanimate „

As before stated, this verb in its direct form corresponds with the first conjugation of the intransitive verbs; the inverse form of all transitive inanimate verbs corresponds with the fourth intransitive conjugation.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne mech-in,	I eat it.
Ke mech-in,	Thou eatest it.
Mech-iw,	He eats it.

Plural.

Ne mech-inan,	We (1 and 3) eat it.
Ke mech-inanow,	We (1 and 2) eat it.

Ke mech-inawaw,
Mech-iwuk,

You eat it.
They eat it.

Inverse. Singular.

Ne moow-ik-on,
Ke moow-ik-on,
Moow-ik,

It eats me.
It eats thee.
It eats him.

Plural.

Ne moow-ik-onan,
Ke moow-ik-onanow,
Ke moow-ik-onawaw,
Moow-ik-wuk,

It eats us (1 and 3).
It eats us (1 and 2).
It eats you.
It eats them.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Mech-iyān,
Mech-iyūn,
Mech-it,

(If) I eat it.
Thou eat it.
He eat~~s~~ it.

Plural.

Mech-iyāk,
Mech-iyūk,
Mech-iyāk,
Mech-it-chik,

(If) we (1 and 3) eat it.
We (1 and 2) eat it.
You eat it.
They eat it.

Inverse. Singular.

Moow-ik-oyān,
Moow-ik-oyūn,
Moow-ik-ot,

(If) it eat me.
It eat thee.
It eat him.

Plural.

Moow-ik-oyāk,
Moow-ik-oyūk,
Moow-ik-oyāk,
Moow-ik-otchik,

(If) it eat us (1 and 3).
It eat us (1 and 2).
It eat you.
It eat them.

IMPERATIVE MOOD.

Present Tense.

Mech-e,	Eat thou it.
Keyam kittu mechiw,	Let him eat it.
Mech-itak, <i>or</i> itan,	Let us eat it.
Mech-ik,	Eat ye it.
Keyam kittu mechiwuk,	Let them eat it.

Future.

Mech-é-kun,	Eat thou it.
Mech-é-kák,	Let us eat it.
Mech-é-kāk,	Eat ye it.

The abstract verb, He eats, Mechiso, is an intransitive one of the fourth conjugation.

Ne mechis-on,	I eat.
Ā mechis-oyan,	As I eat, etc.

THE PASSIVE VERB.

There are two forms of the Passive Verb: the first accidental, as Iskwaso, which simply declares the fact that he is burnt, and the second, Iskwaswaw, he is burnt by somebody, indefinite.

The accidental is applied to a few verbs only, and those mostly in connection with fire; as,

Wak-ikus-o,	He is bent by fire.
Wak-ikútāo,	It do.
Muskow-ikus-o,	He is strengthened (<i>or</i> hardened) by fire.
Muskow-ikútāo,	It is do.

We have likewise—

Túkop-iso,	He is tied.
Túkop-itāo,	It do.

Kes-is-o,
Kes-itão,

He is burnt.
It do. ; and a few others.

The general passive is formed from the inverse form of the transitive animate, by adding the particle *owin* to the first and second persons singular and plural; *aw* to the root of the verb for the third person singular; *awuk* for the third person plural.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

Singular.

- | | | |
|-----------|------------------|------------------|
| 1. | Ne moow-ik-owin, | I am eaten. |
| 2. | Ke moow-ik-owin, | Thou art eaten. |
| 3. An. | Moow-aw, | He is eaten. |
| Inan. | Mech-inaniwiw, | It is eaten. |
| Poss. An. | Moow-imawu, | His he is eaten. |
| „ Inan. | Mech-iwan, | His it is eaten. |

Plural.

- | | | |
|--------------|---------------------------|---------------------|
| 1. (1 and 3) | Ne moow-ik-owin-
an, | We are eaten. |
| 1. (1 and 2) | Ke moow-ik-owin-
anow, | We are eaten. |
| 2. | Ke moow-ik-owin-
awaw, | You are eaten. |
| 3. An. | Moow-aw-uk, | They are eaten. |
| Inan. | Mech-inaniwiwu, | Do. |
| Poss. An. | Moow-imawu, | His they are eaten. |
| „ Inan. | Mech-iwan, | Do. |

Imperfect Tense.

Singular.

- | | | |
|-----------|------------------|-------------------|
| 1. | Ne moow-ik-ow-í, | I was eaten. |
| | or ití, | |
| 2. | Ke moow-ik-ow-í, | Thou wast eaten. |
| | or ití, | |
| 3. An. | Moow-á, or átí, | He was eaten. |
| Inan. | Mech-inaniwi- | It was eaten. |
| | pun, | |
| Poss. An. | Moow-imá, | His he was eaten. |
| ,, Inan. | Mech-iwá, | His it was eaten. |

Plural.

- | | | |
|--------------|-----------------------|----------------------|
| 1. (1 and 3) | Ne moow-ik-ow-itan, | We were eaten. |
| 1. (1 and 2) | Ke moow-ik-ow-itanow, | Do. |
| 2. | Ke moow-ik-ow-ita- | You were eaten. |
| | waw, | |
| 3. An. | O moow-ik-ow-ita- | They were eaten. |
| | waw, or | |
| | Moowátuyuk, | |
| Inan. | Mech-inaniwi | |
| | pun-u, | Do. |
| Poss. An. | Moow-imá, | His they were eaten. |
| ,, Inan. | Mech-iwá, | Do. |

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

- | | | |
|--------|------------------|------------------|
| 1. | Moow-ik-ow-iyán, | (If) I am eaten. |
| 2. | Moow-ik-ow-iyun, | Thou art eaten. |
| 3. An. | Moow-it, | He is eaten. |

- | | | |
|-----------|------------|--|
| 3. Inan. | Mech-ík, | It is eaten. |
| Poss. An. | Moow-imit, | His he is eaten. |
| „ Inan. | Mech-iwit, | His it is eaten, <i>or</i>
it is eaten in re-
lation to him. |

Plural.

- | | | |
|--------------|------------------|--|
| 1. (1 and 3) | Moow-ik-ow-iyák, | (If) we are eaten. |
| 1. (1 and 2) | Moow-ik-ow-iyúk, | We are eaten. |
| 2. | Moow-ik-ow-iyāk, | You are eaten. |
| 3. An. | Moow-ít-chik, | They are eaten. |
| Inan. | Mech-ík, | |
| Poss. An. | Mow-imit, | His they are eaten,
<i>or</i> they are eaten
in relation to him. |
| „ Inan. | Mech-iwit, | Do. |

Imperfect Tense.

Singular.

- | | | |
|-----------|-------------------------------|--------------------|
| 1. | Moow-ik-ow-iyā-
pan, | (If) I were eaten. |
| 2. | Moow-ik-ow-iyú-
pun, | Thou wert eaten. |
| 3. An. | Moow-ítipun, | He were eaten. |
| Inan. | Mech-inaniwuno-
ko-punā, | It were eaten. |
| Poss. An. | Moow-imitipun, | His he were eaten. |
| „ Inan. | Mech-inaniwun-
iyik-opuna, | His it were eaten. |

Plural.

- | | | |
|--------------|---------------------------|---------------------|
| 1. (1 and 3) | Moow-ik-ow-iyák-
opun, | (If) we were eaten. |
| 1. (1 and 2) | Moow-ik-ow-iyúk-
opun, | We were eaten. |

2. Moow-ik-ow-eyāk- You were eaten.
opun,
3. An. Moow-ítipun-ānuk, They were eaten.
Inan. Mech-inaniwunoo-
wako-punā,
Poss. An. Moow-imitipun, His they were
eaten.
„ Inan. Mech-inaniwuni-
yik-wa-pun.

*Future Tense.**Singular.*

1. Moow-ik-ow- If or when I am
iyan-a, eaten.
2. Moow-ik-ow-iyun-ā.
3. An. Moow-iche.
Inan. Mech-inaniwúk-a.
Poss. An. Moow-imiche.
„ Inan. Mech-iwiche.

Plural.

1. (1 and 3) Moow-ik-owiyāk-ā.
1. (1 and 2) Moow-ik-owiyúk-ā.
2. Moow-ik-owiyāk-o.
3. An. Moow-ít-wawā.
Inan. Mech-inaniwik-wawā.
Poss. An. Moow-imiche.
„ Inan. Mech-iwiche.

THE SECOND CONJUGATION.

The termination of verbs of this conjugation are—

An. *hāo* and *yāo*, with a few in *wāo*; Inan. *tar*.

ANIMATE FORM. Sakihāo, he loves him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne sakih-aw,	I love him.
Ke sakih-aw,	Thou lovest him.
Sakih-āo,	He loves him.
Ne sakih-anan,	We love him.
Ke sakih-anow,	We love him.
Ke sakih-awaw,	You love him.
Sakih-āwuk,	They love him

Plural.

Ne sakih-aw-uk,	I love them.
Ke sakih-aw-uk,	Thou lovest them.
Sakih-āo,	He loves them.
Ne sakih-anan-uk,	We love them.
Ke sakih-anow-uk,	We love them.
Ke sakih-awaw-uk,	You love them.
Sakih-āwuk,	They love them.

Inverse. Singular.

Ne sakih-ik,	He loves me.
Ke sakih-ik,	He loves thee.
Sakih-ik,	He is loved by him.
Ne sakih-ik-onan,	He loves us.
Ke sakih-ik-onow,	He loves us.
Ke sakih-ik-oowaw,	He loves you.
Sakih-ik-wuk,	They are loved by him.

Plural.

Ne sakih-ik-wuk,	They love me.
Ke sakih-ik-wuk,	They love thee.
Sakih-ik,	He is loved by them.

Ne sakih-ik-onan-uk,	They love us.
Ke sakih-ik-onow-uk,	They love us.
Ke sakih-ik-oowaw-uk,	They love you.
Sakih-ik-wuk,	They are loved by them.

Imperfect Tense. Direct.

Singular.

Ne sakih-á, <i>or</i> átī,	I loved him.
Ke sakih-á, <i>or</i> átī,	Thou lovedst him.
O sakih-á, <i>or</i> átī,	He loved him.
Ne sakih-áta-nan,	We loved him.
Ke sakih-áta-now,	We loved him.
Ke sakih-áta-waw,	You loved him.
O sakih-áta-waw,	They loved him.

Plural.

Ne sakih-átī-uk,	I loved them.
Ke sakih-átī-uk,	Thou lovedst them.
Osakih-á, <i>or</i> átī,	He loved them.
Ne sakih-áta-nan-uk,	We loved them.
Ke sakih-áta-now-uk,	We loved them.
Ke sakih-áta-waw-uk,	You loved them.
O sakih-áta-waw,	They loved them.

Inverse. Singular.

Ne sakih-ik-ó, <i>or</i> ótī,	He loved me.
Ke sakih-ik-ó, <i>or</i> ótī,	He loved thee.
O sakih-ik-ó, <i>or</i> ótī,	He was loved by him.
Ne sakih-ik-óta-nan,	He loved us.
Ke sakih-ik-óta-now,	He loved us.
Ke sakih-ik-óta-waw,	He loved you.
O sakih-ik-ó, <i>or</i> ótī,	He was loved by them.

Plural.

Ne sakih-ik-ôtī-uk,	They loved me.
Ke sakih-ik-ôtī-uk,	They loved thee.
O sakih-ik-ô, <i>or</i> ôti,	He was loved by them.
Ne sakih-ik-ôta-nan-uk,	They loved us.
Ke sakih-ik-ôta-now-uk,	They loved us.
Ke sakih-ik-ôta-waw-uk,	They loved you.
O sakih-ik-ôta-waw,	They were loved by them.

First and Second Persons.

Present Tense. Direct.

Ke sakih-in,	Thou lovest me.
Ke sakih-in-awaw,	You love me.
Ke sakih-in-an,	Thou lovest us, <i>or</i> you love us.

Inverse.

Ke sakih-itin,	I love thee.
Ke sakih-itin-awaw,	I love you.
Ke sakih-itin-an,	We love thee <i>or</i> you.

Imperfect Tense. Direct.

Ke sakih-î,	Thou lovedst me.
Ke sakih-ît-awaw,	You loved me.
Ke sakih-ît-an,	Thou lovedst us, <i>or</i> you loved us.

Inverse.

Ke sakih-iti, <i>or</i> ititî,	I loved thee.
Ke sakih-itit-awaw,	I loved you.
Ke sakih-iti-tan,	We loved thee <i>or</i> you.

IMPERATIVE MOOD.

Present Tense.

Singular.

Saké,	Love thou him.
Keyam kittu sakihāo,	Let him love him.
Sakih-atak, <i>or</i> atan,	Let us love him.
Sakih-ik,	Love ye him.
Keyam kittu sakihāwuk,	Let them love him.

Plural.

Sakih-ik,	Love thou them.
Keyam kittu sakihāo,	Let him love them.
Sakih-at-anuk,	Let us love them.
Sakih-ik-ok,	Love ye them.
Keyam kittu sakihāwuk,	Let them love them.

Future Tense.

Singular.

Sakih-ākun,	Love thou him.
Sakih-ākák,	Let us love him.
Sakih-ākāk,	Love ye him.

Plural.

Sakih-ākunik,	Love thou them.
Sakih-ākwanik,	Let us love them.
Sakih-ākākwaw,	Love ye them.

First and Second Persons.

Present Tense.

Sakih-in,	Love thou me.
Sakih-inan.	Love thou us.
Sakih-ik,	Love ye me.

Future Tense.

Sakih-íkun,	Love thou me.
Sakih-íkāk,	Love ye me.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Sakih-uk,	(As) I love him.
Sakih-ut,	Thou love him.
Sakih-at,	He love him.
Sakih-uk-ít, or ayák,	We (1 and 3) love him.
Sakih-úk, or ayúk,	We (1 and 2) love him.
Sakih-āk, or ayāk,	You love him.
Sakih-at-chik, or	They love him.
Sakih-at-waw,	

Plural.

Sakih-uk-ik,	(As) I love them.
Sakih-ut-chik,	Thou love them.
Sakih-at,	He love them.
Sakih-uk-ít-chik, or	We (1 and 3) love them.
ayákik,	
Sakih-úk-ok, or ayúkok,	We (1 and 2) love them.
Sakih-āk-ok, or ayākok,	You love them.
Sakih-at-chik, or	They love them.
Sakih-at-waw,	

Inverse. Singular.

Sakih-it,	(As) he love me.
Sakih-isk,	He love thee.
Sakih-ik-ot,	He is loved by him.
Sakih-iyumít, or ikoyák,	He love us (1 and 3).
Sakih-itúk, or ikoyúk,	He love us (1 and 2).
Sakih-itāk, or ikoyāk,	He love you.
Sakih-ik-ot-chik, or	They are loved by him.
Sakih-ik-ot-waw,	

Plural.

Sakih-it-chik,	(As) they love me.
Sakih-isk-ik,	They love thee.
Sakih-ik-ot,	He is loved by him.
Sakih-iyumit-chik, <i>or</i> ikoyākik,	They love us (1 and 3).
Sakih-ittūk-ok, <i>or</i> ikoyūkōk,	They love us (1 and 2).
Sakih-ittāk-ok, <i>or</i> ikoyākok,	They love you.
Sakih-ik-ot-chik, <i>or</i> Sakih-ik-ot-waw,	They are loved by them.

Imperfect Tense. Direct.

Singular.

Sakih-uk-ipun,	I loved him.
Sakih-ut-ipun,	Thou lovedst him.
Sakih-ā-pun,	He loved him.
Sakih-uk-īt-ipun,	We (1 and 3) loved him.
Sakih-uk-ipun,	We (1 and 2) loved him.
Sakih āk-ipun,	You loved him.
Sakih-awā-pun,	They loved him.

Plural.

Sakih-uk-wa-pun,	I loved them.
Sakih-ut-wa-pun,	Thou lovedst them.
Sakih-ā-pun,	He loved them.
Sakih-uk-īt-wa-pun,	We (1 and 3) loved them.
Sakih-ūk-wa-pun,	We (1 and 2) loved them.
Sakih-āk-wa-pun,	You loved them.
Sakih-awā-pun,	They loved them.

Inverse. Singular.

Sakih-i-pun,	He loved me.
Sakih-isk-ipun,	He loved thee.
Sakih-ikō-pun,	He was loved by him.

Sakih-iyumit-ipun,	He loved us (1 and 3).
Sakih-itúk-ipun,	He loved us (1 and 2).
Sakih-itāk-ipun,	He loved you.
Sakih-ikó-pun,	He was loved by them.

Plural.

Sakih-it-wa-pun,	They loved me.
Sakih-isk-wa-pun,	They loved thee.
Sakih-ikó-pun,	He is loved by them.
Sakih-iyumit-wa-pun,	They loved us (1 and 3).
Sakih-itúk-wa-pun,	They loved us (1 and 2).
Sakih-itāk-wa-pun,	They loved you.
Sakih-iko-wá-pun,	They were loved by them.

Future Tense. Direct.

Singular.

Sakih-uk-ā,	If or when I love him.
Sakih-ut-che,	If thou love him.
Sakih-at-che,	If he love him.
Sakih-ayākā,	If we (1 and 3) love him.
Sakih-ayúka,	If we (1 and 2) love him.
Sakih-ayāko,	If you love him.
Sakih-at-wawā,	If they love him.

Plural.

Sakih-uk-wawā,	If I love them.
Sakih-ut-wawā,	If thou love them.
Sakih-at-che,	If he love them.
Sakih-ayākwawā,	If we (1 and 3) love them.
Sakih-ayúkwawā,	If we (1 and 2) love them.
Sakih-ayākwawā,	If you love them.
Sakih-at-wawā,	If they love them.

Inverse. Singular.

Sakih-it-che,	If he love me.
Sakih-isk-e,	If he love thee.

Sakih-ikot-che,	If he is loved by him.
Sakih-ikoyákā,	If he love us (1 and 3).
Sakih-ikoyúkā,	If he love us (1 and 2).
Sakih-ikoyāko,	If he love you.
Sakih-ikot-wawā,	If they are loved by him.

Plural.

Sakih-it-wawā,	If they love me.
Sakih-isk-wawā,	If they love thee.
Sakih-ikot-che,	If he is loved by them.
Sakih-iyumit-wawā, <i>or</i> ikoyākwawā,	If they love us (1 and 3).
Sakih-itúk-wawā, <i>or</i> ikoyúkwawā,	If they love us (1 and 2).
Sakih-itāk-wawā, <i>or</i> ikoyākwawā,	If they love you.
Sakih-ikot-wawā,	If they are loved by them.

First and Second Persons.

Present Tense. Direct.

Sakih-iyun,	Thou lovest me.
Sakih-iyák,	Thou lovest us, <i>or</i> you love us.
Sakih-iyāk,	You love us.

Inverse.

Sakih-itan,	I love thee.
Sakih-ituk-ok,	I love you.
Sakih-iták,	We love thee <i>or</i> you.

Imperfect Tense. Direct.

Sakih-iyú-pun,	Thou lovedst me.
Sakih-iyák-ipun,	Thou lovedst us.
Sakih-iyāk-ipun,	You loved me.

Inverse.

Sakih-ita-pun,	I loved thee.
Sakih-ituk-wuk-ipun,	I loved you.
Sakih-iták-ipun,	We loved thee <i>or</i> you.

Future Tense. Direct.

Sakih-iyun-ā,	If thou love me.
Sakih-iyák-ā,	If thou <i>or</i> you love us.

Inverse.

Sakih-itan-ā,	If I love thee.
Sakih-ítuk-wawā,	If I love you.
Sakih-iták-ā,	If we love thee <i>or</i> you.

NOTE.—The form ending in “pun” is not often used.

REFLECTIVE FORM.

INDICATIVE MOOD.

Present Tense.

Singular.

1.	Ne sakih-ison,	I love myself.
2.	Ke sakih-ison,	Thou lovest thyself.
3. An.	Sakih-iso,	He loves himself.
Inan.	Sakih-iso-mukun,	It loves itself.
Poss. An.	Sakih-iso-yiwu,	His he loves him- self.
„ Inan.	Sakih-iso-mukun- iyiw,	His it loves itself.

Plural.

1.	Ne sakih-iso-nan,	We (1 and 3) love ourselves.
1.	Ke sakih-iso-na- now,	Do. (1 and 2).
2.	Ke sakih-iso-na- waw,	You love your- selves.

3. An.	Sakih-isoowuk,	They love themselves.
Inan.	Sakih-isomu-kunwu,	Do.
Poss. An.	Sakih-isoyiwu,	His they love themselves.
„ Inan.	Sakih-isomu-kuniyiwu,	Do.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1.	Sakih-isoyan,	(If) I love myself.
2.	Sakih-isoyun,	Thou love thyself.
3. An.	Sakih-isot,	He love himself.
Inan.	Sakih-isomu-kúk,	It love itself.
Poss. An.	Sakih-isoyit,	His he love himself.
„ Inan.	Sakih-isomu-kuniyik,	His it, etc.

Plural.

1.	Sakih-isoyák,	We (1 and 3) love ourselves.
1.	Sakih-isoyúk,	Do. (1 and 2).
2.	Sakih-isoyāk,	You love yourselves.
3. An.	Sakih-isochik,	They love themselves.
Inan.	Sakih-isomu-kúke,	Do.
Poss. An.	Sakih-isoyit,	His they love themselves.
„ Inan.	Sakih-isomu-kunyike,	Do.

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Sakih-iso-naniwun,	People are loving themselves.
Rel. Sakih-iso-naniwuniyiw,	Do. in relation to others.

Imperfect Tense.

Sakih-isonaniwun-opun,	People were loving themselves.
Rel. Sakih-isonaniwuniy-epun,	Do. in relation to others.

SUBJUNCTIVE MOOD.

Present Tense.

Sakih-isonaniwúk, or isók,	People are loving themselves.
Rel. Sakih-isonaniwuniyik,	Do. in relation to others.

Imperfect Tense.

Sakih-isonaniwúk-ipun,	People were, etc.
Rel. Sakih-isonaniwuniyik-ipun,	

RECIPROCAL FORM.

INDICATIVE MOOD.

Present Tense.

Plural.

- | | | |
|----|--------------------------|-------------------------------|
| 1. | Ne sakih-ito-nan, | We (1 and 3) love each other. |
| 1. | Ke sakih-ito-na-
now, | Do. (1 and 2). |

- | | | |
|-----------|------------------|-----------------------|
| 2. | Ke sakih-ito-na- | You love each other. |
| | waw, | |
| 3. An. | Sakih-itoowuk, | They love each other. |
| Inan. | Sakih-itomu-ku- | Do. |
| | nwu, | |
| Poss. An. | Sakih itoyiwu, | His they, etc. |
| „ Inan. | Sakih-itomu-ku- | Do. |
| | niyiwu, | |

SUBJUNCTIVE MOOD.

Present Tense.

Plural.

- | | | |
|-----------|-------------------|-------------------------------|
| 1. | Sakih-itoyāk, | We (1 and 3) love each other. |
| 1. | Sakih-itoyūk, | We (1 and 2) love each other. |
| 2. | Sakih-itoyāk, | You love each other. |
| 3. An. | Sakih-itochik, | They love each other. |
| Inan. | Sakih-itomu-kūke, | Do. |
| Poss. An. | Sakih-itoyit, | His they, etc. |
| „ Inan. | Sakih-itomu-ku- | Do. |
| | niyike, | |

Indeterminate Persons.

INDICATIVE MOOD.

Present Tense.

Sakih-itonaniwun, People are loving each other.

Rel. Sakih-itonaniwuniyiw.

Imperfect Tense.

Sakih-itonaniwun-opun. People were, etc.

Rel. Sakih-itonaniwuniyepun.

SUBJUNCTIVE MOOD.

*Present Tense.*Sakih-itonaniwúk, *or* itók.

Rel. Sakih-itonaniwuniyik.

Past Tense.

Sakih-itonaniwúk-ipun.

Rel. Sakih-itonaniwuniyik-ipun.

INANIMATE FORM. Sakitaw, he loves it.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne sakit-an,

I love it *or* them.

Ke sakit-an,

Thou lovest it.

Sakit-aw,

He loves it.

Plural.

Ne sakit-anan,

We (1 and 3) love it.

Ke sakit-ananow, *or*
anow,

We (1 and 2) love it.

Ke sakit-anawaw,

You love it.

Sakit-awuk,

They love it.

Inverse. Singular.

Ne sakih-ik-on,

It loves me, *or* they love
me.

Ke sakih-ik-on,

It loves thee.

Sakih-ik,

It loves him.

Plural.

Ne sakih-ik-onan,

It loves us (1 and 3).

Ke sakih-ik-onanow,

It loves us (1 and 2).

Ke sakih-ik-onawaw,

It loves you.

Sakih-ik-wuk,

It loves them.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Sakit-ayan,	(If) I love it.
Sakit-ayun,	Thou love it.
Sakit-at,	He love it.

Plural.

Sakit-ayāk,	(If) we (1 and 3) love it.
Sakit-ayūk,	We (1 and 2) love it.
Sakit-ayāk,	You love it.
Sakit-a-chik,	They love it.

Inverse. Singular.

Sakih-ik-oyan,	(If) it love me.
Sakih-ik-oyun,	It love thee.
Sakih-ik-ot,	It love him.

Plural.

Sakih-ik-oyāk,	(If) it love us (1 and 3).
Sakih-ik-oyūk,	It love us (1 and 2).
Sakih-ik-oyāk,	It love you.
Sakih-ik-otchik,	It love them.

IMPERATIVE MOOD.

Present Tense.

Sakit-a,	Love thou it.
Keyam kittu sakitaw,	Let him love it.
Sakit-atak, or atan,	Let us love it.
Sakit-ak,	Love ye it.
Keyam kittu sakitawuk,	Let them love it.

Future.

Sakitā-kun,	Love thou it.
Sakitā-kāk,	Let us love it.
Sakitā-kāk,	Love ye it.

INDETERMINATE OBJECT.

An. Sakih-iwāo, He loves.

The inanimate form of this conjugation is but little used; but from Nítawikihāo, he causes him to grow; Nítawikitaw, he causes it to grow, we obtain Nítawikichikāo, he makes a growing, he cultivates.

Sakihiwāo is an intransitive verb of the third conjugation.

Nítawikichikāo is likewise of the third conjugation.

Nítawikichikāo, he cultivates.

INDICATIVE MOOD.

Present Tense.

Singular.

- | | | |
|-----------|---------------------|--------------------|
| 1. | Ne nítawikichik-an, | I cultivate. |
| 2. | Ke nítawikichik-an, | Thou cultivatest. |
| 3. An. | Nítawikichik-āo, | He cultivates. |
| Inan. | Nítawikichik-āmu- | It cultivates. |
| | kun, | |
| Poss. An. | Nítawikichik-āyi- | His he culti- |
| | wa, | vates. |
| ,, Inan. | Nítawikichik-āmu- | His it cultivates. |
| | kuniyw, | |

Plural.

- | | | |
|--------|---------------------|-----------------|
| 1. | Ne nítawikichik- | We (1 and 3) |
| | anan, | cultivate. |
| 1. | Ke nítawikichik-an- | Do. (1 and 2). |
| | anow, or anow, | |
| 2. | Ke nítawikichik-an- | You cultivate. |
| | awaw, | |
| 3. An. | Nítawikichik-āwuk, | They cultivate. |
| Inan. | Nítawikichik-āmu- | Do. |
| | kun-wu, | |

3. Poss. An. Nitawikichik-āyi- His they culti-
 wu, vate.
 „ Inan. Nitawikichik-āmu- Do.
 kuniyiwu,

PASSIVE VOICE.

- Pāsiw-āo, He brings him.
 Pāt-aw, He brings it.

I select this verb because it has a different ending from nearly all the other verbs in this conjugation, *wāo* appearing more like one of the third than of the second, and therefore calculated to puzzle a learner; but its terminations, are quite regular.

INDICATIVE MOOD.

Present Tense.

Singular.

- | | | |
|-----------|----------------|-------------------|
| 1. | Ne pāsek-owin, | I am brought. |
| 2. | Ke pāsek-owin, | Thou art brought. |
| 3. An. | Pāsew-aw, | He is brought. |
| Inan. | Pāt-aniwun, | It is brought. |
| Poss. An. | Pāsemawu. | |
| „ Inan. | Pāt-awan. | |

Plural.

- | | | |
|-----------|---------------------|------------------------------|
| 1. | Ne pāsek-owin-an, | We (1 and 3)
are brought. |
| 1. | Ke pāsek-owin-anow, | (1 and 2.) |
| 2. | Ke pāsek-owin-awaw. | |
| 3. An. | Pāsiw-aw-uk. | |
| Inan. | Pāt-aniwun-wu | |
| Poss. An. | Pās-emawu. | |
| „ Inan. | Pāt-aniwuniyiwu | |

Imperfect Tense.

Singular.

1. Ne pāsek-ow-ī, *or* itī, I was brought.
2. Ke pāsek-ow-ī, *or* itī.
3. An. O pāsek-ow-ī, *or* itī.
- Inan. Pāt-aniwun-opun.
- Poss. An. Pāsem-ā, *or* ātī.
- „ Inan. Pāt-aniwuniy-epun.

Plural.

1. Ne pāsek-ow-itan. We (1 and 3)
were brought.
1. Ke pāsek-ow-itanow, (1 and 2.)
2. Ke pāsek-ow-ítawaw.
3. An. O pāsek-ow-ítawaw.
- Inan. Pāt-aniwun-opun-u.
- Poss. An. Pāsem-ā.
- „ Inan. Pāt-aniwun-iyepun-u.

This form of the imperfect tense is very seldom used. The form for the Present Tense with the particle *ke* is generally used as—

Ne ke pāsekowin, I was brought, etc.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

1. Pāsek-ow-īyan, (If) I am brought.
2. Pāsek-ow-iyun.
3. An. Pāsét.
- Inan. Pāt-aniwúk, *or* ák.
3. Poss. An. Pāsemít.
- „ Inan. Pāt-awit.

Plural.

1. Pāsek-ow-eyák, We (1 and 3) are brought.
1. Pāsek-ow-eyúk, (1 and 2.)
2. Pāsek-ow-eyāk.
3. An. Pāsé-chik.
- Inan. Pāt-ák.
- Poss. An. Pāse-mít.
- „ Inan. Pāt-awít.

The usual form for the Imperfect tense is the same as the Present tense with the particle *ke*, as,

Ke pāsekowiyan (If) I were brought.

Future Tense.

Singular.

1. Pāsek-ow-eyan-ā. When I am brought.
2. Pāsek-ow-eyun-ā.
3. An. Pāse-che.
- Inan. Pāt-aniwúk-ā, or Pātákā.
- Poss. An. Pāse-miche.
- „ Inan. Pāt-awiche.

Plural.

1. Pāsek-ow-eyák-ā, When we (1 and 3) are brought.
1. Pāsek-ow-eyúk-ā, (1 and 2.)
2. Pāsek-ow-eyāk-o.
3. An. Pāsé-twawā.
- Inan. Pāt-aniwik-wawā.
- Poss. An. Pāse-miche.
- „ Inan. Pāt-awiche.

From Sakihāo we obtain the following nouns and verbal adjectives.

NOUNS.

Sakihiwāwin, Love (bestowed).

Sakihikoowin, <i>or</i>	
Sakihikoowisewin,	Do. (received).
Sakihikoosewin,	Do. (desired).
Sakihisoowin,	Self-love.
Sakihitoowin,	Reciprocal love.
Sakihakun,	A lover (a person loved).

VERBAL ADJECTIVES.

Sakihikosiw,	He is desirous of being loved.
Sakihikoowisiw,	He is lovable.

Both of these are intransitive verbs of the first conjugation, and are therefore subject to all the modifications explained in the chapter on Intransitive Verbs.

THE THIRD CONJUGATION.

The terminations of verbs of this conjugation are, An. *yāo*, *māo*, *nāo*, *tāo*, and *wāo*; Inan. *um*, preceded by its distinctive letter.

Those ending in *yāo*, *māo*, and *nāo*, are all regular, and are conjugated as those of the second conjugation; the only difference being in the inanimate direct form, which resembles an intransitive verb of the sixth, instead of the second conjugation.

Wapūtum, he sees it, like Itāyītum, he thinks.

Verbs in *tāo* change the *t* into *s* in some of the persons of the subjunctive mood, and also of the imperative mood, and in the intransitive form, or verb with indeterminate object.

Pukwat-āo,	He hates him.
Pukwat-um,	He hates it.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne pukwat-aw,	I hate him.
Ke pukwat-aw,	Thou hatest him.
Pukwat-āo,	He hates him.
Ne pukwat-anan,	We (1 and 3) hate him.
Ke pukwat-anow,	We (1 and 2) hate him.
Ke pukwat-awaw,	You hate him.
Pukwat-āwuk,	They hate him.

Plural.

Ne pukwat-aw-uk,	I hate them.
Ke pukwat-aw-uk,	Thou hatest them.
Pukwat-āo,	He hates them.
Ne pukwat-anan-uk,	We hate them.
Ke pukwat-anow-uk,	We hate them.
Ke pukwat-awaw-uk,	You hate them.
Pukwat-āwuk,	They hate them.

Inverse. Singular.

Ne pukwat-ik,	He hates me.
Ke pukwat-ik,	He hates thee.
Pukwat-ik,	He is hated by him.
Ne pukwat-ik-onan,	He hates us.
Ke pukwat-ik-onow,	He hates us.
Ke pukwat-ik-oowaw,	He hates you.
Pukwat-ik-wuk,	They are hated by him.

Plural.

Ne pukwat-ik-wuk,	They hate me.
Ke pukwat-ik-wuk,	They hate thee.
Pukwat-ik,	He is hated by them.
Ne pukwat-ik-onan-uk,	They hate us.
Ke pukwat-ik-onow-uk,	They hate us.
Ke pukwat-ik-oowaw-uk,	They hate you.
Pukwat-ik-wuk	They are hated by them.

First and Second Persons.

Present Tense. Direct.

Ke pukwas-in,	Thou hatest me.
Ke pukwas-in-an,	Thou hatest us, <i>or</i> you hate us.
Ke pukwas-in-awaw,	You hate me.

Inverse.

Ke pukwat-itin,	I hate thee.
Ke pukwat-itin-awaw,	I hate you.
Ke pukwat-itin-an,	We hate thee <i>or</i> you.

IMPERATIVE MOOD.

Singular.

Pukwas,	Hate thou him.
Keyam kittu pukwatāo,	Let him hate him.
Pukwat-atak,	Let us hate him.
Pukwat-ik,	Hate ye him.
Keyam kittu pukwat- āwuk,	Let them hate him.

Plural.

Pukwas-ik,	Hate thou them.
Keyam kittu pukwatāo,	Let him hate them.
Pukwat-at-anuk,	Let us hate them.
Pukwat-ik-ok,	Hate ye them.
Keyam kittu pukwat- āwuk,	Let them hate them.

First and Second Persons.

Pukwas-in,	Hate thou me.
Pukwas-inan,	Hate (thou <i>or</i> ye) us.
Pukwas-ik,	Hate ye me.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Pukwat-uk,	(As) I hate him.
Pukwat-ut,	Thou hate him.
Pukwat-at,	He hate him.
Pukwat-uk-ít, <i>or</i> ayák,	We (1 and 3) hate him.
Pukwat-ayúk,	We (1 and 2) hate him.
Pukwat-ayāk,	You hate him.
Pukwat-atchik, <i>or</i>	They hate him.
Pukwat-at-waw,	

Plural.

Pukwat-uk-ik,	(As) I hate them.
Pukwat-ut-chik,	Thou hate them.
Pukwat-at,	He hate them.
Pukwat-uk-ít-chik, <i>or</i> ayákik,	We (1 and 3) hate them.
Pukwat-úk-ok, <i>or</i> ayúkok,	We (1 and 2) hate them.
Pukwat-āk-ok, <i>or</i> ayākok,	You hate them.
Pukwat-at-chik, <i>or</i>	They hate them.
Pukwat-at-waw,	

Inverse. Singular.

Pukwas-it,	He hates me.
Pukwat-isk,	He hates thee.
Pukwat-ik-ot,	He is hated by him.
Pukwas-eyumit, <i>or</i> waticoyák,	He (1 and 3) hates us.
Pukwat-itúk, <i>or</i> ikoyúk,	He (1 and 2) hates us.
Pukwat-itāk, <i>or</i> ikoyāk,	He hates you.
Pukwat-ik-ot-chik, <i>or</i>	They are hated by him <i>or</i>
Pukwat-ik-ot-waw.	them.

Plural.

Pukwas-it-chik,	They hate me.
Pukwat-isk-ik,	They hate thee.
Pukwat-ik-ot	He is hated by him <i>or</i> them.
Pukwas-eyumit-chik <i>or</i> waticoyákik,	They (1 and 3) hate us.
Pukwat-itúk-ok, <i>or</i> waticoyúkok,	They (1 and 2) hate us.
Pukwat-iták-ok, <i>or</i> waticoyākok,	They hate you.
Pukwat-ik-ot-chik, <i>or</i> Pukwat-ik-ot-waw,	They are hated by him <i>or</i> them.

First and Second Persons.

Present Tense. Direct.

Pukwas-iyun,	Thou hatest me.
Pukwas-iyák,	Thou hatest us, <i>or</i> you hate us.

Inverse.

Pukwat-itan,	I hate thee.
Pukwat-ituk-ok,	I hate you.
Pukwat-iták,	We hate thee <i>or</i> you.

REFLECTIVE FORM.

INDICATIVE MOOD. *Present Tense.*

Ne pukwat-ison,	I hate myself, etc.
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RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Ne pukwat-itonan,	We (1 and 3) hate each other, etc.
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INDETERMINATE OBJECT.

An.	Pukwas-iwāo.	He hates.
Inan.	Túkopi(t)-chikāo,	He ties up.
	from Túkopit-āo,	He ties him up.
	Túkopit-um,	He ties it up.

PASSIVE VOICE.

An.	Pukwat-aw,	He is hated.
Inan.	Pukwat-chikatāo,	It is hated.
An.	Túkopit-aw,	He is tied.
Inan.	Túkopi(t)-chikatāo,	It is tied.

Most verbs in *wao* of this conjugation contract the termination *owik* into *ak* in the inverse form of the indicative mood, and in some of the persons of the imperative mood.

NOTE.—In verbs beginning with *o* the pronoun is commonly contracted as—

N'ótiskowikapowistowaw.

K'ótiskowikapowistowaw.

and so throughout.

Ótiskowikapowistow-āo, He stands before him,
i.e. facing him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Net ótiskowikapowistow-aw.

Ket ótiskowikapowistow-aw.

Ótiskowikapowistow-āo.

Net ótiskowikapowistow-anan.

Ket ótiskowikapowistow-anow.

Ket ótiskowikapowistow-awaw.

Ótiskowikapowistow-āwuk.

Plural.

Net ótiskowikapowistow-aw-uk.
 Ket ótiskowikapowistow-aw-uk.
 Ótiskowikapowistow-āo.
 Net ótiskowikapowistow-anan-uk.
 Ket ótiskowikapowistow-anow-uk.
 Ket ótiskowikapowistow-awaw-uk.
 Ótiskowikapowistow-āwuk.

Inverse. Singular and Plural.

Net ótiskowikapowist-ak.
 Ket ótiskowikapowist-ak.
 Ótiskowikapowist-ak.
 Net ótiskowikapowist ak-onan.
 Ket ótiskowikapowist-ak-onow.
 Ket otiskowikapowist-ak-oowaw.
 Ótiskowikapowist-ak-wuk.
 Net ótiskowikapowist-ak-wuk.
 Ket ótiskowikapowist-ak-wuk.
 Ótiskowikapowist-ak.
 Net ótiskowikapowist-ak-onan-uk.
 Ket ótiskowikapowist-ak-onow-uk.
 Ket ótiskowikapowist-ak-oowaw-uk.
 Ótiskowikapowist-ak-wuk.

First and Second Persons.

Present Tense. Direct.

Ket ótiskowikapowistow-in,	Thou standest before me.
Ket ótiskowikapowistow-in-an,	Thou standest before us, <i>or</i> you stand before us.
Ket ótiskowikapowistow-in-awaw,	You stand before me.

Inverse.

Ket ótiskowikapowist- <i>atin</i> ,	I stand before thee.
Ket ótiskowikapowist- <i>atin</i> - awaw,	I stand before you.
Ket ótiskowikapowist- <i>at-in</i> - an,	We stand before thee or you.

IMPERATIVE MOOD.

Singular.

Ótiskowikapowistow,	Stand thou before him.
Keyam kittu ótiskowikapowist- ow-ão,	Let him and be- fore him.
Ótiskowikapowistow- <i>at-an</i> or <i>ak</i> ,	Let us stand before him.
Ótiskowikapowisták,	Stand ye before him.
Keyam kittu ótiskowikapowis- tow-āwuk,	Let them stand be- fore him.

Plural.

Ótiskowikapowistow-ik,	Stand thou before them.
Keyam kittu ótiskowikapowis- tow-ão,	Let him stand be- fore them.
Ótiskowikapowistow- <i>at-anuk</i> ,	Let us stand before them.
Ótiskowikapowist-ák,	Stand ye before him.
Ótiskowikapowist-ák-ok,	Stand ye before them.
Keyam kittu ótiskowikapowis- tow-āwuk,	Let them stand be- fore them or him.

First and Second Persons.

Ótiskowikapowistow-in,	Stand thou before me.
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Ótiskowikapowistow-in-an,	Stand thou or ye before us.
Ótiskowikapowistow-ik,	Stand ye before me.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Ótiskowikapowistow-uk,	(As) I stand before him.
Ótiskowikapowistow-ut.	
Ótiskowikapowistow-at.	
Ótiskowikapowistow-uk-ít, or ayák	We (1 and 3) stand before him.
Ótiskowikapowistow-úk, or a-yúk,	We (1 and 2) stand before him.
Ótiskowikapowistow-āk, or ayāk.	
Ótiskowikapowistow-at-chik.	

Plural.

Ótiskowikapowistow-uk-ik,	(As) I stand before them.
Ótiskowikapowistow-ut-chik.	
Ótiskowikapowistow-at.	
Ótiskowikapowistow-uk-ít-chik or a-yák-ik.	
Ótiskowikapowistow-úk-ok or a- yúk-ok.	
Ótiskowikapowistow-āk-ok or a- yāk-ok.	
Ótiskowikapowistow-at-chik, or	
Ótiskowikapowistow-at-waw.	

Inverse. Singular.

Ótiskowikapowistow-ow-it,	(As) he stands be- fore me.
Ótiskowikapowistow-ask.	

Ótiskowikapowist-ak-ot.
 Ótiskowikapowist-ak-o-yák.
 Ótiskowikapowist-ak-o-yúk.
 Ótiskowikapowist-ak-o-yāk.
 Ótiskowikapowist-ak-ot-chik, *or*
 Ótiskowikapowist-ak-ot-waw.

Plural.

Ótiskowikapowist-ow-it-chik, (As) they stand
before me.

Ótiskowikapowist-ask-ik.
 Ótiskowikapowist-ak-ot.
 Ótiskowikapowist-ak-o-yák-ik.
 Ótiskowikapowist-ak-o-yúk-ok.
 Ótiskowikapowist-ak-o-yāk-ok, They stand before
you.

Ótiskowikapowist-ak-ot-chik, *or*
 Ótiskowikapowist-ak-ot-waw.

First and Second Persons.

Direct.

Ótiskowikapowistow-eyun, (As) thou standest
before me.
 Ótiskowikapowistow-eyák, Thou standest be-
fore us, *or* you
stand before us.
 Ótiskowikapowistow-eyāk, You stand before
me.

Inverse.

Ótiskowikapowist-atan, (As) I stand before
thee.
 Ótiskowikapowist-atuk-ok. I stand before you.
 Ótiskowikapowist-aták, We stand before
thee *or* you.

RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Net ótiskowikapowist-atonan, We stand before
each other.

In the same manner are conjugated Dative Verbs,
when the object is inanimate, and also Vicarious
Verbs ; thus,

Osít-umowão,	He makes it for him.
Uyumihāst-umowão,	He prays for him.
Net osít-umak,	He makes it for me.
Net uyumihāst-umak,	He prays for me.
Net osít-umason,	I make it for myself.
Net uyumihāst-umason,	I pray for myself.
Net osít-um-atonan,	We make it for each other.
Net uyumihāst-um-ato- nan,	We pray for each other.

DATIVE VERBS WITH ANIMATE OBJECT.

As already stated, in practice, the distinction between animate and inanimate is not much attended to, but as both forms are in constant use, it is necessary that the animate should be given, and acquired by the student. It is a little peculiar, and will therefore require the more attention.

Pā-toowão *or* Pātumowão, He brings him *or* it to him.
Osi-toowão *or* Osítumowão, He makes him *or* it for him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Net osítoow-aw <i>or</i> n'os- ítoowaw,	I make him for him.
Ket osítoow-aw <i>or</i> k'os- ítoowaw,	Thou makest him for him.

Ositoow-āo,	He makes him for him.
Net ositoow-anan,	We (1 and 3) make him for him.
Ket ositoow-anow,	We (1 and 3) make him for him.
Ket ositoow-awaw,	Ye make him for him.
Ositoow-āwuk,	They make him for him.

Plural.

Net ositoow-aw-uk,	I make him for them.
Ket ositoow-aw-uk,	Thou makest him for them.
Ositoow-āo,	He makes him for them.
Net ositoow-anan-uk,	We (1 and 3) make him for them.
Ket-ositoow-anow-uk,	We (1 and 2) make him for them.
Ket ositoow-awaw-uk,	You make him for them.
Ositoow-āwuk,	They make him for them.

Inverse. Singular.

Net ositw-ak,	He makes him for me.
Ket ositw-ak,	He makes him for thee.
Ositw-ak,	He is made for him by him.
Net-ositw-ak-onan,	He makes him for us (1 and 3).
Ket ositw-ak-onow,	He makes him for us (1 and 2).
Ket ositw-ak-owaw,	He makes him for you.
Ositw-ak-wuk,	He is made for them by him.

Plural.

Net ositw-ak-wuk,	They make him for me.
Ket ositw-ak-wuk,	They make him for thee.
Ositw-ak,	He is made for him by them.

Net ositw-ak-onan-uk,	They make him for us (1 and 3).
Ket ositw-ak-onow-uk,	They make him for us (1 and 2).
Ket ositw-ak-oowaw-uk,	They make him for you.
Ositw-ak-wuk,	He is made for them by them.

First and Second Persons.

Present Tense. Direct.

Ket ositoow-in,	Thou makest him for me.
Ket ositoow-in-an,	Thou makest him for us, or you make him for us.
Ket ositoow-in-awaw,	You make him for me.

Inverse.

Ket ositw-atin,	I make him for thee.
Ket ositw-atin-awaw,	I make him for you.
Ket ositw-atin-an,	We make him for thee or you.

IMPERATIVE MOOD.

Singular.

Ositoo,	Make thou him for him.
Keyam kittu ositoowāo,	Let him make him for him.
Ositoow-atak,	Let us make him for him.
Osit-wák,	Make ye him for him.
Keyam kittu ositoowā- wuk,	Let them make him for him.

Plural.

Ositoowik,	Make thou him for them.
Keyam kittu ositoowāo,	Let him make him for them.
Ositoow-at-anuk,	Let us make him for them.

Osítw-ák-ok,	Make ye him for them.
Keyam kittu osítoow- āwuk,	Let them make him for them.

First and Second Persons.

Osítoow-in,	Make thou him for me.
Osítoow-inan,	Make thou him for us.
Osítoow-ik,	Make ye him for me.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Osítoow-uk,	(As) I make him for him.
Osítoow-ut,	Thou make him for him.
Osítoow-at,	He make him for him.
Osítoow-a-yāk,	We (1 and 3) make him for him.
Osítoow-a-yúk,	We (1 and 2) make him for him.
Osítoow-a-yāk,	You make him for him.
Osítoow-at-chik,	They make him for him.

Plural.

Osítoow-uk-ik,	(As) I make him for them.
Osítoow-ut-chik,	Thou make him for them.
Osítoow-at,	He make him for him.
Osítoow-a-yā-kik,	We (1 and 3) make him for them.
Osítoow-a-yū-kok,	We (1 and 2) make him for them.
Osítoow-a-yā-kok,	You make him for them.
Osítoow-at-chik,	They make him for them.

Inverse. Singular.

Osítoow-it,	(As) he make him for me.
Osítw-ask,	He make him for thee.

Osítw-akot,	He be made for him by him.
Osítw-ak-o-yák,	He be made for us by him.
Osítw-ak-o-yúk,	He be made for us by him.
Osítw-ak-o-yāk,	He be made for you by him.
Osítw-akot-chik,	He be made for them by him.

Plural.

Ositoow-it-chik,	(As) they make him for me.
Osítw-ask-ik,	They make him for thee.
Osítw-akot,	He be made for him by them.
Osítw-ak-o-yák-ik,	They make him for us.
Osítw-ak-o-yúk-ok,	They make him for us.
Osítw-ak-o-yāk-ok,	They make him for you.
Osítw-akot-chik,	He be made for them by them.

1st and 2nd Persons.

Present Tense. Direct.

Ositoow-iyun,	(As) thou make him for me.
Ositoow-iyák,	Thou makest him for us, or you make him for us.
Ositoow-iyāk,	You make him for me.

Inverse.

Osítw-atan,	(As) I make him for thee.
Osítw-atuk-ok,	I make him for you.
Osítw-aták,	We make him for thee or you.

REFLECTIVE FORM.

INDICATIVE MOOD. *Present Tense.*

Singular.

Net ositw-ason,	I make him for myself.
Ket ositw-ason,	Thou makest him for thyself.
Ositw-aso,	He makes him for himself.

Plural.

Net ositw-ason-an,	We (1 and 3) make him for ourselves.
Ket ositw-ason-anow,	We (1 and 2) make him for ourselves.
Ket ositw-ason-awaw,	You make him for yourselves.
Ositw-asoo-wuk,	They make him for themselves.

RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Plural.

Net ositw-atonan,	We (1 and 3) make him for each other.
Ket ositw-atonanow,	We (1 and 2) make him for each other.
Ket ositw-atonawaw,	You make him for each other.
Ositw-atoowuk,	They make him for each other.

PASSIVE VOICE.

INDICATIVE MOOD. *Present Tense.*

Singular.

Net ositw-ak-owin,	He is made for me.
Ket ositw-ak-owin,	He is made for thee.

Ositoow-aw;	He is made for him.
Poss. Osítwa-ma-wu,	He is made for his him.

Plural.

Net ositw-ak-owin-	He is made for us (1
an,	and 3).
Ket ositw-ak-owin-	He is made for us (1
anow,	and 2).
Ket ositw-ak-owin-	He is made for you.
awaw,	
Osítoow-aw-uk,	He is made for them.
Poss. Osítwa-ma-wu,	He is made for his them.

SUBJUNCTIVE MOOD. *Present Tense.*

Singular.

Osítw-ak-ow-eyan,	(As) he is made for me.
Osítw-ak-ow-eyun,	He is made for thee.
Osít-wát,	He is made for him.
Poss. Ósít-wa-mít,	He is made for his him.

Plural.

Osítw-ak-ow-eyák,	(As) he is made for us
	(1 and 3).
Osítw-ak-ow-eyúk,	He is made for us (1
	and 2).
Osítw-ak-ow-eyāk,	He is made for you.
Osít-wá-chik,	He is made for them.
Poss. Osít-wa-mít,	He is made for his them.

Some verbs in *wāo* of this conjugation undergo no contraction, but change the *i* into *o* in the inverse inflections, making *ok* and *osk* instead of *ik* and *isk*; as, Natuh-wāo, he comes to him by water; Ne natuh-ok, he comes to me by water; ā natuh-osk, (As) he comes to thee by water.

Otamuwāo, he beats him.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

N' otamuw-aw, I beat him, etc.
 K' otamuw-aw.
 Otamuw-āo.
 N' otamuw-anan.
 K' otamuw-anow.
 K' otamuw-awaw.
 Otamuw-āwuk.

Plural.

N' otamuw-aw-uk, I beat them, etc.
 K' otamuw-aw-uk.
 Otamuw-āo.
 N' otamuw-anan-uk.
 K' otamuw-anow-uk.
 K' otamuw-awaw-uk.
 Otamuw-āwuk.

Inverse. Singular.

N' otamuh-ok, He beats me, etc.
 K' otamuh-ok.
 Otamuh-ok.
 N' otamuh-ok-onan, He beats us.
 K' otamuh-ok-onow.
 K' otamuh-ok-oowaw.
 Otamuh-ok-wuk.

Plural

N' otamuh-ok-wuk, They beat me, etc.
 K' otamuh-ok-wuk.
 Otamuh-ok.
 N' otamuh-ok-onan-uk.
 K' otamuh-ok-onow-uk.
 K' otamuh-ok-oowaw-uk
 Otamuh-ok-wuk.

SUBJUNCTIVE MOOD.

Present Tense Direct.

Singular.

Otamúw-uk,	(As) I beat him, etc.
Otamúw-ut.	
Otamúw-at.	
Otamúw-a-yák.	
Otamúw-a-yúk.	
Otamúw-a-yāk.	
Otamúw-at-chik.	

Plural.

Otamúw-uk-ik,	I beat them, etc.
Otamúw-ut-chik.	
Otamúw-at.	
Otamúw-a-yák-ik.	
Otamúw-a-yúk-ok.	
Otamúw-a-yāk-ok.	
Otamúw-at-chik.	

Inverse. Singular.

Otamuh-ot,	(As) he beats me.
Otamuh-osk,	He beats thee.
Otamuh-okot,	He beaten by him.
Otamuh-oko-yák.	
Otamuh-oko-yúk.	
Otamuh-oko-yāk.	
Otamuh-okot-chik.	

Plural.

Otamuh-ot-chik,	(As) they beat me, etc.
Otamuh-osk-ik.	
Otamuh-okot.	
Otamuh-oko-yák-ik.	
Otamuh-oko-yúk-ok.	
Otamuh-oko-yāk-ok.	
Otamuh-okot-chik,	

INDETERMINATE OBJECT.

An. Otamuh-oowão, He strikes.
 Inan. Otamuh-ikão.

INDICATIVE MOOD.

Passive.

Singular.

An. Otamuw-aw, He is struck.
 Rel. Otamuh-oma-wu.
 Inan. Otamuh-ikatão.
 Rel. Otamuh-ikatāyiw.

Plural.

An. Otamuw-aw-uk, They are struck.
 Rel. Otamuh-oma-wu.
 Inan. Otamuh-ikatā-wu.
 Rel. Otamuh-ikatāyi-wu.

SUBJUNCTIVE MOOD.

Present Tense.

Singular.

An. Otamuh-ôt, (As) he is struck.
 Rel. Otamuh-omít.
 Inan. Otamuh-ikatāk.
 Rel. Otamuh-ikatāyik.
 An. Otamuh-ôt-chik, (As) they are struck.
 Rel. Otamuh-omít.
 Inan. Otamuh-ikatāke.
 Rel. Otamuh-ikatāyike.

I have not yet given the Flat-Vowel form of either of the Transitive Conjugations, but it must be remembered that it is constantly used, and that every tense in the subjunctive mood is subject to the change,

which occasionally alters the pronunciation considerably, although only the first syllable of the word is affected by it.

Here follow the Flat Vowel changes of the verbs Usum-ão, he feeds him; Otamuwão, he beats him; and Wapumão, he sees him.

Āsum-uk,	I fed him.
Āsum-ut,	Thou didst feed him.
Āsum-at,	He fed him.
Āsum-ayāk,	We (1 and 3) fed him.
Āsum-ayúk,	We (1 and 2) fed him.
Āsum-ayāk,	You fed him.
Āsum at-chik,	They fed him.

Otamuw-ão, he beats him.

Inverse.

Wātamuh-ot,	He beat me.
Wātamuh-osk,	He beat thee.
Wātamuh-okot,	He was beaten by him.
Wātamuh-okoyāk,	He beat us (1 and 3).
Wātamuh-okoyúk,	He beat us (1 and 2).
Wātamuh-okoyāk,	He beat you.
Wātamuh-okot-chik,	They were beaten by him

Wapumão, he sees him.

Direct. Singular.

Weapum-uk,	I saw him.
Weapum-ut,	Thou sawest him.
Weapum-at,	He saw him.
Weapum-ayāk,	We (1 and 3) saw him.
Weapum-ayúk,	We (1 and 2) saw him.
Weapum-ayāk,	You saw him.
Weapum-at-chik,	They saw him.

Plural.

Weapum-uk-ik,	I saw them.
Weapum-ut-chik,	Thou sawest them.
Weapum-at,	He saw them.
Weapum-a-yāk-ik,	We (1 and 3) saw them.
Weapum-a-yúk-ok,	We (1 and 2) saw them.
Weapum-a-yāk-ok,	You saw them.
Weapum-at-chik,	They saw them.

Inverse. Singular.

Weapum-it,	He saw me.
Weapum-isk,	He saw thee.
Weapum-ikot,	He was seen by him.
Weapum-ikoyāk,	He saw us (1 and 3).
Weapum-ikoyúk,	He saw us (1 and 2).
Weapum-ikoyāk,	He saw you.
Weapum-ikot-chik,	They were seen by him.

Plural.

Weapum-it-chik,	They saw me.
Weapum-isk-ik,	They saw thee.
Weapum-ikot,	He was seen by them.
Weapum-ikoyāk-ik,	They saw us (1 and 3).
Weapum-ikoyúk-ok,	They saw us (1 and 2).
Weapum-ikoyāk-ok,	They saw you.
Weapum-ikot-chik,	They were seen by them.

SUPPOSITIVE, DUBITATIVE, ETC.

We have now come to forms of the Transitive Verb which will require much attention, as the terminations of most of them are much more difficult to remember than those we have hitherto had to deal with.

THE SUPPOSITIVE.

Its sign, as stated in the chapter on Intransitive Verbs, is *atokā*, *etokā* or *otokā*.

INDICATIVE MOOD.

Present Tense. Direct.

Singular.

Ne wapum-aw-ātokā, I see him, I suppose, etc.

This is generally contracted into

Ne wapum-atokā.

Ke wapum-atokā.

Wapum-ātokā.

Ne wapum-anan-atokā.

Ke wapum-anan-atokā.

Ke wapum-aw-atokā.

Wapum-ātokā-nuk.

Plural.

Ne wapum-atokā-nuk, I see them, I suppose, etc.

Ke wapum-atokā-nuk.

Wapum-ātokā.

Ne wapum-anan-atokā-nuk.

Ke wapum-anan-atokā-nuk.

Ke wapum-aw-atokā-nuk.

Wapum-ātokā-nuk.

Inverse. Singular.

Ne wapum-ik-otokā, He sees me, I suppose, etc.

Ke wapum-ik-otokā.

Wapum-ik-otokā.

Ne wapum-ik-onan-atokā.

Ke wapum-ik-onan-atokā.

Ke wapum-ik-ooow-atokā.

Wapum-ik-otokā-nuk.

Plural.

Ne wapum-ik-otokā-nuk, They see me, I suppose, etc.

Ke wapum-ik-otokā-nuk.

Wapum-ik-otokā.

Ne wapum-ik-onan atokā-nuk.

Ke wapum-ik-onan-atokā-nuk.

Ke wapum-ik-oow-atokā-nuk.

Wapum-ik-otokā-nuk.

Imperfect Tense. Direct.

Singular.

Ne wapum-akopun, I saw him, I suppose, etc.

Ke wapum-akopun.

Wapum-ākopun.

Ne wapum-anan-akopun.

Ke wapum-anan-akopun.

Ke wapum-aw-akopun.

Wapum-āw-akopun.

Plural.

Ne wapum-akopun-uk, I saw them, I suppose, etc.

Ke wapum-akopun-uk.

Wapum-ākopun.

Ne wapum-anan-akopun-uk.

Ke wapum-anan-akopun-uk.

Ke wapum-aw-akopun-uk.

Wapum-āw-akopun.

Inverse. Singular.

Ne wapum-ik-okopun, He saw me, I suppose, etc.

Ke wapum-ik-okopun.

Wapum-ik-okopun.

Ne wapum-ik-onan-akopun.

Ke wapum-ik-onan-akopun.

Ke wapum-ik-oow-akopun.

Wapum-ik-oow-akopun.

Plural.

Ne wapum-ik-okopun-uk.

Ke wapum-ik-okopun-uk.

Wapum-ik-okopun-uk.

Ne wapum-ik-onan-akopun-uk.

Ke wapum-ik-onan-akopun uk.

Ke wapum-ik-oow-akopun-uk.

Wapum-ik-oow-akopun.

All the other tenses of the indicative and potential moods are formed from these two, according to the rules already given. It may be noted, however, that, while the verb is capable of all these inflections, some of them are seldom used.

Inanimate Form.

INDICATIVE MOOD.

Present Tense. Direct.

Ne wapút-ān atokā, I see it or them, I suppose, etc.

Ke wapút ān-atokā.

Wapút-um-otokā.

Ne wapút-ānan-atokā.

Ke wapút-ānan-atokā.

Ke wapút-ānaw-atokā.

Wapút-um-otokā-nuk.

Inverse.

Ne wapum-ik-on-atokā, It sees me, I suppose, etc.

Ke wapum-ik-on-atokā.

Wapum-ik-otokā.

Ne wapum-ik-onan-atokā.

Ke wapum-ik-onan-atokā

Ke wapum-ik-onaw-atokā.

Wapum-ik-otokā-nuk.

Imperfect Tense. Direct.

Ne wapút-ān-akopun, I saw it, I suppose, etc.

Ke wapút ān-akopun.

Wapút-um-okopun.

Ne wapút-ānan-akopun.

Ke wapút-ānan-akopun.

Ke wapút-ānaw-akopun.

Wapút-umoow-akopun.

Inverse.

Ne wapum-ik-on-akopun, It saw me, I suppose, etc.

Ke wapum-ik-on-akopun.

Wapum-ik-okopun.

Ne wapum-ik-onan-akopun.

Ke wapum-ik-onan-akopun.

Ke wapum-ik-onaw-akopun.

Wapum-ik-ooow-akopun.

THE DUBITATIVE.

The Dubitative Animate is formed from the subjunctive generally, by the insertion of the particle *aw* after the root of the verb, together with a change in the terminations. I give the flat-vowel form, which, in the dubitative, expresses indefinite time; as, If he love me. As stated when the Intransitive Verb was under review, when either of the particles *kā*, *ke*, or *ka* precedes the verb, the flat-vowel form is not used.

DUBITATIVE MOOD.

Indefinite Time. Direct.

Singular.

Weapum-aw-uk-ā, If or whether I see him, etc.

Weapum-aw-ut-ā.

Weapum-ak-wā.

Weapum-aw-uk it-ā.

Weapum-aw-úk-wā.

Weapum-aw-āk-wā.

Weapum-aw-ak-wā.

Plural.

Weapum-aw-uk-ānik, If or whether I see them, etc.

Weapum-aw-ut-ānik.

Weapum-ak-wā.
 Weapum-aw-uk-ít-ānik.
 Weapum-aw-úk-wānik.
 Weapum-aw-āk-wānik.
 Weapum-aw-ak-wā.

Another form of this tense in frequent use is the following :—

Singular.

Weapum-uk-e.	Whenever I see him, etc.
Weapum-ut-che.	
Weapum-at-che.	
Weapum-uk-ít che, <i>or</i>	
Weapumayáke.	
Weapum-úk-o, <i>or</i>	
Weapumāyúko.	
Weapum-āk-o, <i>or</i>	
Weapumayāko.	
Weapum-at-wawe.	

Plural.

Weapum-uk-wawe.
 Weapum-ut-wawe.
 Weapum-at che.
 Weapum-uk-ít-wawe, *or*
 Weapumayákwawe.
 Weapumúkwawe, *or*
 Weapumayúkwawe.
 Weapum-āk-wawe, *or*
 Weapumayāk-wawe.
 Weapum-at-wawe.

*First and Second Persons.**Indefinite Time. Direct.*

Weapum-iwunā,	If <i>or</i> whether thou see me.
Weapum-iwák-ā	„ „ thou see us.
Weapum-iwāk-wā,	„ „ you see me.

Inverse.

Weapum-itan-e,	I see thee.
Weapum-ituk-wawe,	I see you.
Weapum-iták-e,	We see thee <i>or</i> you.

Inverse. Singular.

Weapum-ik-wā.	If <i>or</i> whether he see me, etc.
Weapum-isk-wā.	
Weapum-ik-okwā.	
Weapum-ikoowákā.	
Weapum-ikoowúk-wā.	
Weapum-ikoowākwā	
Weapum-ik-oo-wakwā.	

*The Dubitative Inanimate.**Direct.* Singular.

Weapút-um-oo-w-an-ā,	If I see it, etc.
Weapút-um-oo-w-un-ā.	
Weapút-um-ok-wā.	

Plural.

Weapút-um-oo-w-ák-ā.
Weapút-um-oo-w-úk-wā.
Weapút-um-oo-w-āk-wā.
Weapút-um-oo-w-ak-wā.

Inverse. Singular.

Weapum-ik-oo-w-an-ā.	If it see me, etc.
Weapum-ik-oo-w-un-ā.	
Weapum-ik-ok-wā.	

Plural.

Weapum-ik-oo-w-ák-ā.
Weapum-ik-oo-w-úk-wā.
Weapum-ik-oo-w-āk-wā.
Weapum-ik-oo-w-ak-wā.

PASSIVE VOICE. Ne wapum-ik-ow-in, I am seen.

DUBITATIVE.

Indefinite Time.

Singular.

Weapum-ik-ow-iw-an-ā, If I am seen.

Weapum-ik-ow-iw-un-ā.

An. Weapum-aw-ít-ā.

Inan. Weapu-chikatāk-wā.

Poss. An. Weapum-im-aw-ít-ā.

„ Inan. Weapu-chikat-āy-ik-wā.

Plural.

Weapum-ik-ow-iw-ák-wā.

Weapum-ik-ow-iw-úk-wā.

Weapum-ik-ow-iw-āk-wā.

An. Weapum-aw-ít-ā-nuk.

Inan. Weapu-chikatā-wak-wā.

Poss. An. Weapum-im-aw-ít-a-nuk.

„ Inan. Weapu-chikat-ā-yi-wak-wā.

THE TRANSITIVE POSSESSIVE.

In treating of the Intransitive Verb, one section referred to the Possessive of the intransitive ; as, His son, their daughters, etc., in which we saw that when a second third person, His him *or* he = that man's him *or* he, that man's son, came in a sentence, the verb assumed a relative form, by the introduction of the relative particle *iyiw* or *iyiwu*, examples of which have been given in every tense of the Intransitive Verb contained in this work. Another section treated of the Relative of the intransitive ; as, I sleep in relation to him, I walk in relation to him, etc. ; Ne nipan, I sleep ; Ne nip-aw-an, I sleep in relation to him. We now go a step farther, and see

the same principles carried out with respect to the Transitive Verb.

1. The Possessive Object, *his him, his it*, gives its own proper inflection to the verb, either as subject or object of it ; as, Ne sakih-im-awu, I love his him ; Ne-sakih-ik-oyiwa, his he loves me.

2. The Relative or accessory properties of the transitive are greater than those of the intransitive, inasmuch as a verb in the relative form may govern a noun in the accusative ; as, Ka miywatiset eyinew sakihāo unihe ka sakihayit Kisāmunitoowu.

3. The Possessive Animate, *direct*, is formed by the insertion of the possessive particle *im* after the root of the verb, and the addition of the particle *n* to the terminations of the first and second persons. For some of the persons the *im* may be omitted, and the relative particle *āyiwu* joined to the root, to form the whole person. The *inverse* is formed by adding *oyiwu* to the inverse verbal inflection.

4. In the Inanimate form, the terminations, both direct and inverse, are the same as those given with the intransitive verb, Nipaw.

5. The Singular and Plural are alike ; as, Ne wapumimawu, I see his him *or* his them.

TRANSITIVE POSSESSIVE.

Animate.

INDICATIVE MOOD.

Present Tense. Direct.

Ne wapum-im-aw-u,	I see his him <i>or</i> his them.
Ke wapum-im-aw-u.	
Wapum-im-āo,	He sees his him.
Wapum-āyiwu, <i>or</i>	His he sees him <i>or</i> his him.
Wapum-im-āyiwu,	
Ne wapum-im-anan-u,	We see his him.

Ke wapum-im-anow-u.

Ke wapum-im-awaw-u.

Wapum-im-āwuk, . They see his him.

Wapum-āyiwu, or His he sees him or his him.

Wapum-im-āyiwu,

Inverse.

Ne wapum-ik-oyiwu, His he sees me, etc.

Ke wapum-ik-oyiwu.

Wapum-ik-oyiwu.

Ne wapum-ik-onan-an-u.

Ke wapum-ik-onanow-u.

Ke wapum-ik-oyiwu.

Wapum-ik-oyiwu.

Imperfect Tense. Direct.

Ne wapum-im-ā, or ātī, I saw his him or them, etc.

Ke wapum-imā, or ātī.

O wapum-imā, or ātī.

Ne wapum-im-ātan, We saw his him.

Ke wapum-im-āta-now.

Ke wapum-im-āta-waw.

O wapum-im-āta-waw.

Inverse.

Ne wapum-ok-oyī, or yītī, His he saw me, etc.

Ke wapum-ik-oyī, or yītī.

O wapum-ik-oyī, or yītī.

Wapum-ik-oy-ik-opun.

Ne wapum-ik-oy-īt-an.

Ke wapum-ik-oy-īt-anow.

Ke wapum-ik-oy-īt-awaw.

O wapum-ik-oy-īt-awaw, or

Wapum-ik-oy-ik-opun.

IMPERATIVE MOOD.

Present Tense.

Singular.

Wapum-im,	See thou his him <i>or</i> them.
Keyam kittu wapum-im-	Let him see his him.
āo,	
Wapum-im-atak, <i>or</i> atan,	Let us see his him.
Wapum-im-ik,	See ye his him.
Keyam kittu wapum-im-	Let them see his him.
āwuk,	

Future Tense.

Wapum-im-ākun,	See thou his him.
Wapum-im-ākāk,	Let us see his him.
Wapum-im-ākāk,	See ye his him.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Singular.

Wapum-im-uk,	(As) I see his him, etc.
Wapum-im-ut.	
Wapum-im-at.	
Wapum-im-ukit, <i>or</i> ayāk.	
Wapum-im-úk, <i>or</i> ayúk.	
Wapum-im āk, <i>or</i> ayāk.	
Wapum-im-at-chik.	

Inverse.

Wapum-iyit,	(As) his he sees me, etc.
Wapum-ik-oowut.	
Wapum-ik-oyit.	
Wapum-iyum-it, <i>or</i>	
ik-o-wa-yāk.	
Wapum-ik-o-wa-yúk.	

Wapum-ik-o-wa-yāk.

Wapum-ik-oyit.

Imperfect Tense. Direct.

Wapum-im-uk-ipun, (As) I saw his him, etc.

Wapum-im-ut-ipun.

Wapum-im-ā-pun.

Wapum-im-ukit-ipun.

Wapum-im-ūk-opun.

Wapum-im-āk-opun.

Wapum-im-aw-ā-pun

INANIMATE.

INDICATIVE MOOD.

Present Tense. Direct.

Ne wapūt-um-wan, I see his it, etc.

Ke wapūt-um-wan.

Wapūt-um-wāo.

Ne wapūt-um-wan-an.

Ke wapūt-um-wan-ow.

Ke wapūt-um-wan-awaw.

Wapūt-um-wā-wuk.

Inverse.

Ne wapum-ik-oowan, His it sees me, etc.

Ke wapum-ik-oowan.

Wapum-ik-oowāo.

Wapum-ik-oyiwu.

Ne wapum-ik-oowan-an.

Ke wapum-ik-oowan-ow.

Ke wapum-ik-oowan-awaw.

Wapum-ik-oowā-wuk.

Wapum-ik-oyiwu.

Imperfect Tense. Direct.

Ne wapūt-um-wā, or wātī, I saw his it, etc.

Ke wapūt-um-wā, or wātī.

O wapút-um-wá, *or* wáti, *or*
 Wapút-um-wāk-opun.
 Ne wapút-um-wá-tan.
 Ke wapút-um-wá-tanow.
 Ke wapút-um-wá-ta-waw.
 O wapút-um-wá-ta-waw, *or*
 Wapút-um-wāk-opunuk.

Inverse.

Ne wapum-ik-oowá, *or* wáti.
 Ke wapum-ik-oowá, *or* wáti.
 O wapum-ik-oowá, *or* wáti, *or*
 Wapum-ik-oy-ikopun.
 Ne wapum-ik-oow-át-an.
 Ke wapum-ik-oow-át-anow.
 Ke wapum-ik-oow-át-awaw.
 O wapum-ik-oow-át-awaw, *or*
 Wapum-ik-oy-iwakopun.

IMPERATIVE MOOD.

Present Tense.

Wapútum,	See thou his it.
Keyam kittu wapútum-	Let him see his it.
wāo,	
Waputum-wa-tan, <i>or</i> tak,	Let us see his it.
Waputum-wāk,	See ye his it.
Keyam kittu wapútum-	Let them see his it.
wā-wuk,	

Future Tense.

Wapútum-wá-kun,	See thou his it.
Waputum-wá-kāk,	Let us see his it.
Waputum-wá-kāk,	See ye his it.

SUBJUNCTIVE MOOD.

Present Tense. Direct.

Wapút-um-wuk,	(As) I see his it, etc.
Wapút-um-wut.	

Wapút-um-wat.

Wapút-um-wuk-ít, *or* wayák.

Wapút-um-wúk, *or* wayúk.

Wapút-um-wut-chik, *or* wayāk.

Wapút-um-wat-chik.

Inverse.

Wapum-ik-oow-uk, His it sees me, etc.

Wapum-ik-oow-ut.

Wapum-ik-oow-at.

Wapum-ik-oow-ukít, *or* ayák.

Wapum-ik-oow-úk, *or* ayúk.

Wapum-ik-oow-āk, *or* ayāk.

Wapum-ik-oow-atchik, *or* ayit.

Imperfect Tense. Direct.

Wapút-um-wuk-ipunā.

Wapút-um-wut-ipunā.

Wapút-um-wat-ipunā, *or*

Wapút-um-iy-ikopun-ā.

Wapút-um-wuk-ít-ipun.

Wapút-um-wúk-opunā.

Wapút-um-wāk-opunā.

Wapút-um-oowa-kopunā.

The Dubitative is formed from those tenses in the same manner as in the principal verb, Wapumāo, he sees him.

THE TRANSITIVE SIMULATIVE.

The terminations of this verb are the same as those of the intransitive simulative; it is, indeed, conjugated throughout in its direct form as an intransitive verb.

Ne wapum-aw,

I see him.

Ne wapum-ā-kason,

I pretend to see him.

Wapútum,	He sees it.
Ne wapútum-ó-kason,	I pretend to see it.

This has no inverse form, and the defect is remedied by the use of the verb *itwaso*, he pretends ; as, Ne wapumik itwaso, he sees me, he pretends ; he pretends to see me.

REDUPLICATION.

Many transitive verbs take the Reduplication which generally greatly intensifies the action ; as, Otinão, he takes him, Otí-ti-não, he seizes him ; Nutomão, he calls him, Nu-na-tomão, he calls on him, as on God ; Nutuwapumão, he goes to see him, Nu-na-tuwapumão, he seeks him.

Examples of the Transitive Verb.

INDICATIVE MOOD.

Direct and Inverse.

Ne nunatuwapumawuk net uwasimisuk,	I seek my children.
Ne ku uspäyimototuwaw Kis-āmunito eyikók kā pimatiseyan,	I will trust in God as long as I live.
Ne ku nunatuwāyimikwuk, numuweyu maku ne ku miskakwuk,	They shall seek me, but they shall not find me.
Ke ke wapumaw che nó- tawe?	Hast thou seen my father?
Ucheyow piko ne ke wapumaw kuyas, uno- chékāmaku numuweyu n' óche wapumaw,	For a very short time only I saw him long since, but lately I have not seen him.

Michātwaw *ke pātuwāo*
mwuyās *tapwātuwat*,

Ke nisitōtakwuk che eyine-
wuk ā uyumihutchik?

Āhā; mitone *ne nisitōtak-*
wuk,

Kwuyusk che *ke tipuhu-*
makoowawuk Wāmisti-
kosiwuk ā utoskāyāk?

Āhā; kwuyusk *ne tipuhu-*
makonanuk ā utoskā-
yāk,

Kāyapich che *ke ku weche-*
uyamik ketanis ā onapā-
mit?

Pāyuk pipoon *ne ku weche-*
uyamik, ākwu maku
pūkan kā uyat,

Ke pātowin che, nekosis?

Āhā, nāka, *ke pātatin*;
wepuch maku *ke ku*
pā natitin,

Kūkeyow ātuseyāk mis-
tuhe *ke sakihitinawaw*,
ka miywasik maku *ke*
ku kiskinohumatinawaw,

Ke ku pisichihinawaw che
kūkeyow ātuseyāk?

Āhā; mitone *ke ku pisi-*
chihitinan, menu numu-
wekach *ke ku anwāt-*
atinan,

He heard him frequently
before he paid atten-
tion to him.

Do the Indians under-
stand you when you
speak to them?

Yes; they understand me
thoroughly.

Do the Englishmen pay
you fairly for your
work?

Yes; they pay us fairly
for our work.

Will your daughter still
live with you (now)
she is married?

She will live with me for
one winter, and will
then dwell apart.

Dost thou hear me, my
son?

Yes, mother, I hear thee,
and will soon come to
thee.

All of you I greatly love,
and what is good I will
teach you.

Will you all pay atten-
tion to me?

Yes; we will pay great
attention to you, and
will never disobey you.

IMPERATIVE MOOD.

Net uwasimisitik, <i>pisichikok</i> k'okiskinohumakā-miwawuk,	My children, pay attention to your teachers.
<i>Kitimakinákok</i> ka kiti-makisichik,	Have pity (pl.) on the poor.
<i>Paskis</i> unu sesep ka pimiyať,	Shoot that duck which is flying.
<i>Keskutuhókok</i> ka mīchaskosichik mistikwuk piko,	Cut down (pl.) the large trees only.
<i>Tapwātowik</i> net eyinemitik,	Obey me, my people.
Nantow eyikók kitimakiseyunā <i>nutuwapumáku</i> n Okemaw; weyu maku ke ku wechihik,	Should you ever be in distress, go to the Master, and he will help you.

Optative and Potential.

<i>Ke ku we kiskinohumuwawuk</i> keche Nāhiyowuk ākwu ā kiskāyitumun musinuhikun,	You will wish to teach your fellow Indians now that you know the book.
<i>Ke ku kukwā miskuwá</i> unu ka wunisik āka kittu nisiwunatisit,	You should try to find the lost one, that he die not.
Maskoch upises <i>ne ku ké wechihawuk</i> eyinewuk,	Most probably I shall be able to help the Indians a little.
Mosuk <i>ke ku uspāyimoto-tuwá</i> Kisāmunito,	Thou shouldst always put thy trust in God.
Kisāmunito numu wekach <i>ke ku nukutik</i> ,	God would never leave thee.
Numuwekach <i>ke ku wā-pinikonow</i> ,	He would never cast us off.

SUBJUNCTIVE MOOD.

- Wechāwuche* nekosis ke ku
kunuwāyimik, If thou goest off with my
son, he will take care
of thee.
- Nukiskuwuche* Peter, we-
tumuwākun wepuch
kittu tukosik, ā nutu-
wāyimuk kittu *wechāwit*
mena sipwātāyanā,
Nukuwukwawā otu ne ku
pā issetisuwawuk, Shouldst thou meet Peter,
tell him to come soon,
as I wish him to ac-
company me when I
go off again.
- Kespin kitimakinowutwa-*
wā ka kitimakisichik,
Kisāmunito ke ku ki-
timakinak kitimaki-
seyunā, Should I meet them (by
water) I will send
them here.
- Kespin eyinewuk utoskā-*
stuwatwawā Kisāmuni-
toowu kittumiyototak-
wuk, If thou hast pity on the
poor, God will have
pity on thee when thou
art in distress.
- Kespin ke wechāwutipunā*
nótawe, numuweyu ke
ku ke kuwakutosó, If Indians serve God, He
will do them good (*i.e.*
they will be done good
to by Him).
- Paskiswuche* muhékun ka
ke nipuhatmayutikwu,
místuhe ke ku tipuhu-
matin, If thou hadst accom-
panied my father, thou
wouldst not have got
into a starving con-
dition.
- Tapwātuwache* okaweyu
ne ku miwāyimaw;
anwātuwache maku ne
ku muchāyimaw, If thou shootest the wolf
which killed the sheep,
I will pay thee largely.
- If he obeys his mother,
I shall think well of
him; if he disobeys
her, I shall think evil
of him.

- Mistuhe ke miywāyimi-
mitin ā *kiskayimitan* ā
miyototuwutchik kese-
muk, I think very well of thee,
as I know thee that
thou doest well to thy
younger brothers (or
sisters).
- Ke sakihiñ ā *kiskāyimiñun*
mistuhe ā *sakihitan*, Thou lovest me, as thou
knowest me that I
greatly love thee.
- Ne miywāyitumihik ā
nutōtowit, He makes me happy by
paying attention to me.

THE SUBJUNCTIVE AS AFFIRMATIVE.

- Wepuch ne ku tukosinin,
akwu maku ka *kiskino-*
humuwukik ket uwasi-
misuk, I shall come soon, and I
will then teach thy
children.
- Wepuch kittu tikitāo
uske, ākwu maku kā
mache *kistikāyāk*, The ground will be
thawed, and then you
will commence to farm.
- Keyam kittu pimitisu-
hum ka miywasineyik,
akwu maku kā *kosikwa-*
yimikot uyiseyinewu, Let him follow what is
good, and then people
will respect him.
- Ke kesitayanā ka utos-
katuman ke ku pa
natitinawaw, akwu ma-
ku kā *wētumatukok* kū-
keyow ka ke ikik, When I have finished
what I am working at
I will come to you,
and will then tell you
all that has happened.
- Unu apituwikosisan ke
miskuwaō kūkeyow
mistutimwu ka ke
wunihat kotuk ka ke
ispuyik, That half-breed has found
all the horses that he
lost last week.
- Eyineuwuk ka *ākumāyim-*
chik ā *kistikāchik* nu-
muweyu ustasepukun
kittu *kwetumachik* pūk-
wāsikunu, Indians who are diligent
in farming are not
likely to want bread.

DUBITATIVE MOOD.

Kespin <i>nāpakwā</i> kestās akaweyu koskon,	If your brother is sleeping do not disturb him.
Ke kiskāyitān che ká <i>tukosinowakwā</i> ?	Do you know if they have arrived?
Numuweyu ne kiskāyitān kā ke <i>sipwātāwanā</i> wa- pūka,	I do not know whether I shall be able to start to-morrow.
Usumik <i>neótākutāwakwā</i> ,	Give them some food if they are hungry.
<i>Miskuwatwawā</i> mistuti- mwu keyam kittu pē- tokuhāwuk,	If they find the horses let them put them in (the stable).

Examples of the Inanimate Verb.

INDICATIVE MOOD.

Direct and Inverse.

Ke <i>tapwātān</i> che kúkeyow ka itwāmukúk ke musinuhikun?	Dost thou believe all thy book says?
Āhā; kúkeyow ne <i>tapwātān</i> , atu papúke ā miskuman ā ayimúk kittu nisitótumík,	Yes; I believe it all, although I find parts difficult to be understood.
Ke <i>tāpiyuwāhikonawaw</i> che eyikók ka tipu-humakuwiyāk ā uto-skāyāk?	Are you satisfied with the amount that you are paid for your work?
Tapwā; mitone ne <i>tāpiyuwāhikonan</i> ,	Yes truly; we are quite satisfied.
Ke <i>miyototak</i> che kekosis muskike ka ke itisu-humuwwuk?	Did the medicine which I sent your son do him good?
Tapwa; mistuhe ke <i>miyototak</i> , akwu maku kākāt miyo uyaw,	Yes truly; it did him much good, and he is now nearly well.

SUBJUNCTIVE MOOD.

- Ke *mawuchitayunā* kúke-
yow ka ke púkitike,
menu ke ku pa peto-
kan kekinák,
Wāpinákwawā o muchi-
totumoowiniwawu, pi-
mitisuhúkwawā maku
ka miywasiniyik, kittu
apuchihoowuk weyu-
wiwák menu ot uchá-
kowák,
Kespín ke *totumoowako-
punā* ka itwamukun-
iyik oyusoowāwin nu-
nuweyu o ku ke otíti-
kótawaw ka isse mayi-
puyichik,
Pimitisuhu kwuyuskita-
tisewin, akwu maku
kā *miskumun* pāyútu-
kāyimoowin,
Nakutāyítumok, ākwu
wepuch kā *kiskāyítu-
mohikoyāk* ka isse nu-
tuwāyítakosiyāk,
- When thou hast collected
all (inan.) that have
fallen down, thou shalt
again enter our house.
If they forsake their evil
doings, and if they
follow that which is
right, they will benefit
themselves in their
bodies and in their
souls.
If they had done what
the law commands
they would not have
been overtaken by
such evil things.
Follow after righteous-
ness, and then thou
shalt find peace.
Pay attention to it, and
it will soon make
known to you what
is required of you.

Examples with the Flat Vowel.

- Ke ke *miskān* che ne mo-
koman ka ke wuníta-
yun?
Āhā; kinwāsh ne ke nu-
natuwapútān, peyis a
apus-apiyan nanuhitak
ākwu *weaputuman*,
- Have you found my knife
that you lost?
Yes; I looked for it for
a long time; at last
looking back I hap-
pened to see it.

Kinwās ne ke kunuwa-
putān, ā kukwā nisito-
tuman, kākat maku ne
ke poyon; ākwu pe-
yis *watitikoyan* ka itwā-
makuk, ākwu mistuhe
māywāyituman,

I looked at it for a long
time, endeavouring to
understand it, and then
nearly gave it up; then
its meaning gradually
came to me, and I was
very glad.

DUBITATIVE MOOD.

Utoskawuk che eyine-
wuk?

Are the Indians at work?

Tanis-atokā; numuweyu
ne kiskāyitān ātoskā-
wakwā,

I don't know whether
they are at work or
not.

Tanisse kā itwāt okimaw
waputūkā ka ke tochi-
katāyik?

What will the master
say when he sees what
has been done?

Numuweyu ne kiskāyitān
kā itwākwā; kāchina
maku numuweyu kittu
chékāyitum,

I don't know what he
will say; but most pro-
bably he will be dis-
pleased.

Kestās che kittu ositaw
nitawikichikuniyiw u-
noch ka sekwuniyik?

Will your elder brother
make a garden this
Spring?

Numuweyu n'ōche wétu-
mak *kā ositakwā*,

He has not told me
whether he will make
one or not.

Ne ku miywāyitān kittu
kiskāyituman *kā otinu-
moowākwā* ne musinu-
hikunu,

I shall be glad to know
whether you will re-
ceive my books or not.

Examples of the Accidental Passive.

Payútuk, payútuk, n'ta-
nis; *ke ku* kesison,

Take care, take care, my
daughter; you will be
burnt.

- Ne ke wapumawuk mi-
chât kipuwakunuk ā
mumachikwapiskuhikaso-
chik, ā nepowitchik mi-
stuhe ā pekiskasinako-
sichik,
- Ne mamuskatān ā wapū-
tuman koní así mitone
ā *tíkisot*,
- Ne ke wapūtān mekiwáp
ā *chimutāk nóchimik*,
- Ke pasotwawā* niskuk ne
ku usiwuyawuk ne
muskimotik,
- Tapwā ā kutuwusisit
unu uwasis *ka túkopi-*
sot !
- Así che *pastāwu* ne kiki-
skachikunu ?
- Numuweyu chāskwu ;
pastākwawā maku ke
ku pātwatin,
- Mistuhe ne wesukíkuson
otu nesitík *ka ke kesi-*
soyan,
- I saw many fettered
prisoners, standing
with very sorrowful
countenances.
- I am surprised at seeing
that the snow has al-
ready entirely melted.
- I saw a tent standing in
the woods.
- When the geese are dried
I will put them into
my bag.
- How beautiful that child
is which is tied up !
- Are my garments yet dry
(dried) ?
- Not yet ; when they are
dry, I will bring them
to you.
- I am smarting greatly
here in my foot where
I was burnt.

Examples of General Passive.

- Nekosis, *ke nutomikowin*,
Eyinetik, *ke ku wapumik-*
owinawawmuchetotum-
āko,
- Kespin pukwasiwāyāko,
numuweyu ke ku itu-
tāyitānawaw *kittu sa-*
kihikowiyāk,
- My son, thou art called.
Indians, you will be seen
if you do what is evil.
- If you hate, you must not
expect to be loved.

Uwasisitik, kespín kiti-
miyāko *ke ku pukumu-*
hokowinawaw,

Michātwaw *ke wetumak-*
owinanow kichi-musi-
nuhikunik kittu saki-
hitoyūk,

Tan āteyāk, āka ka totu-
māk *ka itusoowatikowi-*
yāk ?

Michāt *nutomawuk,* maka
chukuwasis *nuwusona-*
wuk,

Ket uyakwamimikowinanow
āka piko kittu pātu-
múk, maku kittu to-
tumúk ussiche ka mi-
wasik kespín nutu-
wāyitumúk *kittu miy-*
watisewukāyimikowiyūk,

Ā isse pimatiseyāk ākose
kā isse *oyusoowatikuwi-*
yāk,

Children, if you are idle,
you will be beaten.

We are often told in the
Bible to love one an-
other.

What is the matter with
you that you do not
do what is commanded
you?

"Many are called, but
few are chosen."

We are warned not only
to hear, but likewise
to do what is good, if
we desire to be con-
sidered good.

As you live so you will
be judged.

THE REFLECTIVE FORM.

Uwusimā *sakihisoowuk*
eyikók ā sakihatchik
o nekihikoowawu,

Michāt soniyasuk *ne ke*
kuskitumason ā *ke uto-*
skāyan,

Ka miywatisichik *kunu-*
wāyimisoowuk āka kittu
sakochihikochik kisi-
wasiwin,

They love themselves
more than they love
their parents.

Many shillings I have
gained for myself by
my work.

The good take care of
themselves, that they
be not overcome by
anger.

Eyinetik *ke miyototasona-*
waw ; miyototákók me-
nu kúkeyow kotukuk
eyinewuk,

Ā *kistāyumisók* numuwe-
yu miywasin,

Kukwachimisoowin mistu-
he miywasin,

Indians, you do good to
yourselves ; do good
likewise to all other
Indians.

For one to honour him-
self (self-honour) is not
good.

Self-examination is very
good.

THE RECIPROCAL FORM.

Tantā ka ke *nukiskato-*
yāk ?

Nutimik wayow *ne ke nu-*
kiskatonan ākwu maku
ka pā *wechāwitoyāk*,

Eyinewuk mosuk *o ku*
wechihitótawaw,

Unike ka *pukwatitochik*
numuweyu kittu ké sa-
kihāwuk Kísāmunito-
owu,

Ke wapumāo ā *notinitoyit*,

Kiskinohumatoyāko we-
puch ke ku kiskāyitān-
awaw ke musinuhikun-
iwawu,

Numuweyu ne kiskāyi-
tān *seākihitoowakwā*,

Suwāyichikāwin menu
tapāwin *ke nukiskat-*
tomukunwu ; kwuyuski-
tatisewin menu kuya-
māyitumoowin *ke ochā-*
tomukunwu,

Where did you meet each
other ?

We met each other far up
the river, and then we
came on together.

Indians should always
assist each other.

Those who hate each
other cannot love God.

He saw them fighting
together.

If you teach each other
you will soon know
your books.

I don't know whether
they love each other or
not.

"Mercy and truth have
met together ; right-
eousness and peace
have kissed each other."

Examples of the Transitive Possessive.

<i>Ne sakihimawu nekosis ot</i> <i>uwasimisu,</i>	I love my son's children.
<i>Ne kunuwāyimimawu kāti-</i> <i>makisit eyinew otani-</i> <i>su,</i>	I take care of the poor man's daughter.
<i>Tútaw ā kesikak net</i> <i>uyumitawan Kísāmu-</i> <i>nito ot itwāwin,</i>	Every day I read God's Word.
<i>Mistuhe ne miyototakoowan</i> <i>Kísamunito o musinu-</i> <i>hikun ā uyumitawuk,</i>	God's book does me much good when I read it.
<i>Nesem okosisu mistuhe</i> <i>ne sakihikoyiwu,</i>	My younger brother's son loves me greatly.
<i>Mosuk ke nochihikoowanow</i> <i>Muchimunito o kuyā-</i> <i>yisewin,</i>	The craft of the devil always assails us.
<i>Netām kunuwāyimikoyiwu</i> <i>netanis okosisu,</i>	My dog is taken care of by my daughter's son.
<i>Mary ke otinimāo Janeu</i> <i>ot uwasimisiyiwu,</i>	Mary has taken Jane's child.
<i>Net okimam okosisu mis-</i> <i>tuhe nutuwāyimimāyiwu</i> <i>ket okimamu otanisi-</i> <i>yiwu,</i>	My master's son greatly desires thy master's daughter.
<i>Ne ku wechihimawu ototā-</i> <i>mu wapumimukā,</i>	I will help his friend when I see him.
<i>Ke ku sakihimā kūkeyow</i> <i>Kísāmunito ot uwas-</i> <i>imisu,</i>	Thou shouldst love all God's children.
<i>Ne ku pā natikoyiwu kū-</i> <i>keyow ot uwasimisu</i> <i>mistuhe ā sakiheyit,</i>	All his children will come to me, as they all love me greatly.

THE ADVERB.

ADVERBS express time, place, quantity, and manner ; and qualify verbs, adjectives, and other adverbs. They may be divided into several classes, according to their signification.

1. ADVERBS OF INTERROGATION.

Tanispe ?	When ?
Tantā ?	Where ?
Taniwa ?	Where is he ?
Taniwā ?	Where is it ?
Tanāke, or Tanāke wāche ?	Wherefore ?
Tanisse ?	How ? What ?
Taneyikók ?	How long ? How far ?
	How much ?
Tantútaw ?	How many times ?
Che, or Na ?	Interrogation.
Numu che ?	Is not ? Is it not ?
Matwane che ?	Is it likely ?
Pusinow che ?	Is it not likely ?

2. ADVERBS OF TIME. *Present.*

Unóch,	Now.
Ākwu,	Now, instantly.
Kesach,	Now, immediately.
Samak,	Do

Unóch mākwach,	During this time.
Unóch ka kesikak,	Now it being day = to-day.
Unoch kā kesikak,	To-day (spoken of the portion of the day yet to come).
Unóch kasikak,	To-day.

3. ADVERBS OF TIME. *Past.*

Uspin,	Since, ago.
Unóchekā,	A short time since.
Wāskuch,	Formerly, long ago.
Kuyas,	Long since.
Asī,	Already.
Astumispe,	Since.
Uwusispe,	Before.
Patima,	Afterwards.
Nakā,	After a while.
Kākisāp,	This morning.
Otakosík,	Yesterday.
Uwus itakosík,	The day before yesterday.
Ī-uwus-itakosík,	Two days before yesterday.
Pipoonók,	(During) last Winter.
Sekwunók,	Last Spring.
Nepinók,	Last Summer.
Tukwakók,	Last Autumn.
Kāku,	At length.
Wekach,	After some time.
Peyis,	At length.
Unóch piko,	A short time ago.
Kuyútā,	Afore.
Oskuch,	At first.
Michimach,	In the beginning.

4. ADVERBS OF TIME. *Future.*

Mwāstus,	After.
Patima,	By-and-by.
Pichāyuk,	Presently.
Chāskwu,	Do.
Numāskwu,	Not yet.
Wepuch,	Soon.
Wepuch nuwuch,	Tolerably soon.
Nantow eyikók,	At some time or other.
Kā wapúk,	To-morrow.
Wapúkā,	To-morrow ; (when it shall be daylight).
Pitu,	For a little while.

5. ADVERBS OF TIME. *Indefinite.*

Ispé,	When.	
Mākwach,	While.	
Túke,	Always.	
Mosuk,	Do.	
Kakikā,	Ever, always.	
Askow,	Occasionally.	Some- times.
Ayaskow,	Now and then.	
Kinwās,	A long time.	
Kinwāses,	A rather long time.	
Pituma,	A little while.	
Numu-wekach,	Never.	
Āka-wekach,	Never (with subj. mood).	
Kātútuwā,	Suddenly.	
Sisikoch,	Do.	
Kupā-kesik,	Throughout the day.	
Ākospe,	At that time.	
Nistum,	First.	
Iskwayach,	Last.	

Mwuyās,	Before.
Mwāstus,	After.
Michātawaw,	Many times.
Nanikot ittu,	Some time or other.
Kekék,	Do.
Eyikók,	As long as.

6. ADVERBS OF PLACE.

Otu,	Here.
Nātā, Akotā,	There, in that direction.
Unitu, Akotu,	At that very place.
Chekipāk,	Near the water.
Kisiwak,	Near.
Otā itākā,	On this side.
Nātā itākā,	On that side.
Ayetow,	On each side.
Kwāskitā,	On the other side.
Misiwā,	Everywhere.
Mochík,	On the ground.
Ispimik,	Above.
Tupuses,	Below.
Utamuskumik,	Beneath the earth.
Wayow,	Far off.

7. ADVERBS OF QUANTITY AND NUMBER.

Upises,	A little.
Místuhe,	Much.
Misiwā,	The whole.
Púke,	A part.
Nuhe,	Exactly.
Nuheyikók,	The exact quantity.
Nótow,	Short of it.
Āyiwāk,	A considerable quantity.
Uyiwak,	Exceedingly.

8. ADVERBS OF QUALITY AND MANNER.

Tapiskoch,	Alike.
Petos,	Different.
Kwuyusk,	Straight, right.
Suke, or Suko,	Thick together.
Ayaspes,	Thinly.
Mamow, Mamowe,	Collectively.
Pā-pāyuk,	One by one.
Menu,	Again.
Naspich, Uyiwak,	Very.
Kétwam,	Over again.
Pākach, Pakikach,	Slowly.
Pāyútuk,	Carefully.
Pwastowe,	Lingeringly, slowly.
Keyipe, Keyipu,	Quickly.
Sisikoch,	Suddenly.
Móche,	Gratuitously.
Mosesā, Mosis,	Openly.
Kemoch,	Secretly.
Soskwach,	Without hesitation.
Sākāy,	Without reason.
Sakoch,	Positively.
Mamuskach,	Wonderfully.
Pisisik,	Alone.
Nuspach,	Wrong.
Manu,	Seemingly, generally, usually.
Kātūtowā,	Suddenly.
Omissee,	In this way.
Óte,	Even, to wit.
Apócheke,	Even.
Piko,	Only.
Mawutche,	Exceedingly.
Nunanis, Wususwā,	Dispersedly.
Pikonutu,	Nonsensically, uselessly.

9. ADVERBS OF COMPARISON.

Nowuch,	Inclining to, rather.
Uwusimā,	More.
Mawuch,	Most.
Sôke, Āyikók,	With force.
Uyisach,	With difficulty.
Ukawach,	Scarcely.
Osam, Wāsa,	Too much.
Mitone,	Entirely.
Kāyapich,	Still, the same.
Mwāche,	Exactly.

10. ADVERBS OF AFFIRMATION.

Tapwā,	Truly.
Kāchina,	Certainly, truly.
Chikāma,	To be sure.
Āhā, Tapwā,	Yes.
Keyam,	Be it so.

11. ADVERBS OF NEGATION.

Numu, Numuweyu, Nu-	No, not. (Used with the
muwach,	indicative mode.)
Āka,	Not. (Imperative and
	subjunctive.)
Ākaweyu,	Not. (Imperative.)
Numaneyā,	Oh no.
Numu-wawach,	None at all.

12. ADVERBS OF DOUBT AND UNCERTAINTY.

Tanis-ātokā,	I don't know.
Maskoch,	Perhaps.
Ātokā,	I suppose, I don't know.
Pukwunow,	At random.
Meskow,	By chance.

Owānātokā,
Kākwiātokā,

Who it is I don't know.
What it is I don't know.

The two last are used in answer to the questions,
Who is it? or, What is it?

VERBS DERIVED FROM ADVERBS.

Many verbs are derived from adverbs; as from,
Upises, a little; Upisesisiw, he is small;

Nuhe, exactly; Nuhitin, it blows exactly, the
wind is quite fair;

Osam, too much; Osamitoniw, he has too much
mouth, he is a babbler;

Uyiwak, exceeding; Uyiwakiskowāo, he excels
him.

Examples of Adverbs.

Tanispe menu kā tukosi- When wilt thou come
nun? again?

Tanisātokā; numuweyu ne I don't know.
kiskāyitān,

Here either of the clauses would have sufficed to
express the meaning, but they are generally com-
bined.

T'antā āyat kesem? Where is thy younger
brother?

Asī kewāo wekík, He has already returned
to his tent.

Taneyikók kā itapiche- How long shalt thou be
yun? absent?

Taneyikók ātokā; maskoch I don't know; probably
kupa pipon ne ku ita- I shall be absent the
pichen, whole winter.

<i>Tan-āspiche</i> kesikak u- nóch ?	How much of the day is it now ? What is the time ?
<i>Tanisātokā ; wepuch mas- koch</i> kittu apitakesi- kaw,	I don't know ; perhaps it will soon be mid- day.
<i>Wekach che</i> ke ku eyi- nesin ?	Wilt thou ever be pru- dent ?
<i>Maskoch</i> numuwekach ne ku eyinesin ?	Perhaps I shall never be prudent.
<i>Ukawach</i> ne ké pimótan,	I can scarcely walk.
Ke tāpwatik kekawe ; nutuwapum ; sāmak nutuwapum,	Thy mother calls thee ; go to her ; go to her at once.
Ke sakihow che unu ka nutuwāyimisk ?	Dost thou love him who desires thee ?
<i>Numuwach,</i>	No.
<i>Mistuhe</i> yotin,	It is blowing very hard.
<i>Āka</i> totu,	Do not do it.
Ke ke nipuhawuk che mī- chāt sesepuk otako- sík ?	Did you kill many ducks yesterday ?
<i>Numu wach, or</i>	No.
<i>Numu wawach</i> pāyuk,	Not even one.
<i>Kwāskatise mākwach ā</i> miyouyayun,	Repent while you are in good health.
<i>Meskow</i> ne ke miskuwaw,	I found him by chance.
<i>Keyippu</i> wuniska,	Make haste and get up.
<i>Naspich wayow</i> ne ku itō- tan,	I shall go very far away.
<i>Kemoch</i> ne ke pā natik,	He came unto me secretly.

THE CONJUNCTION.

CONJUNCTIONS are used to connect words and sentences together.

The principal conjunctions are :

Mena, Ākose,	And. Also.
Usitche,	Also.
Ākwu maku,	And then.
Ākose menu,	And also.
Ūpo,	Or.
Kespin,	If.
Kespin āka,	Unless.
Maku,	But. And.
Atu, Āyiwāk atu,	Although.
Āyiwāk maku,	Nevertheless.
Misowach,	So much the more.
	Nevertheless.
Āwuko wāche, <i>or</i> oche,	For which cause, therefore.
Ā,	That, because, as.
Kittu,	That. (Used with the subjunctive mood to express the English infinitive.)
Kisaspinā,	Since.
Numuweyu menu,	Nor. (Used with the indicative mood.)
Chikama, Uyis,	Because.

Āka menu,

Chikāma,

Eyikók,

Nor. (Used with subjunctive mood.)

For.

Than.

Examples of Conjunctions.

Neyu menu nesem,
Ne ku kochiwitan, numu-
weyu maku net itāyitān
kittu ké totuman,

Kespin āka kwāskatise-
yāk, tapwā ke ku
nisiwunatisinawaw,

Ne kiskāyitān ā mucha-
tisiyan,

Numuweyu kiskāyimā-
wuk Kísamunitoowu,
āwuko wāche nutuwe
kiskinohumuwwukik,

Numuweyu tapwātum,
numu menu tapwātu-
miyiwu ōtaweyu,
Āyiwāk maku natatak,

Chikāma ket itinawaw,
Uwusimā ne sakihaw
eyikók ostāsu,

Atu ā ke nutuwapumu-
kik, numuweyu ne tap-
wātakwuk,

I and my brother.

I will try, but I don't
think I shall be able
to do it.

If ye do not repent
(change your manner
of life), ye will cer-
tainly perish.

I know that I am wicked.

They do not know God,
therefore I go to teach
them.

He does not believe it,
neither does his father
believe it.

"Nevertheless let us go
unto him."

"For I say unto you."

I love him more than his
elder brother.

Although I have been to
them, they do not be-
lieve me.

THE PREPOSITION.

A PREPOSITION expresses the relation in which nouns stand to each other, to pronouns, or to verbs. Prepositions govern the accusative or locative case.

The principal prepositions are :

Péche,	Within.
Wuskich,	On the outside.
Túkoch,	Upon.
Wukech,	On the top of.
Utamik,	Beneath.
Sepa,	Under.
Sapo,	Through.
Waska,	Around.
Cheke,	Close to.
Isse,	Towards.
Óche,	From.
Mākwayus, Mākwa,	Among.
Keyikow,	With, among.
Tustowich,	Between.
Tātawich, Tawayik,	In the middle.
Pasich,	Over (passing).
Ópimā,	By the side of.
Ótiskow,	In the front of.
Otanák,	At the back of.
Peyis,	Until, unto.
Pimich,	Across.

Uyuskóch,	One after another.
Ukamik,	On the other side.
Wuyuwetimik,	Outside.

In many cases a preposition, occasionally undergoing a little alteration, is joined to a substantive termination, generally in the locative case.

Chekipāk,	Near the water.
Utamuskumik,	Under the earth.
Pétokumik,	Within the house.
Ópimāskunák,	By the side of the road.
Túkotamutin,	On the top of a hill.

Many verbs are derived from prepositions; as, from,

Ótishkow, Ótiskowikapowistuwāo, he stands in front of him;

Sapo, Sapopuyiw, it passes through.

Examples of Prepositions.

<i>Pêche</i> netāhik ne miskān míchāt ka mayatúk,	Within my heart I find much that is wicked.
<i>Túkoch</i> waskahikuník ukosewuk míchāt piyā- sesuk,	On the top of the house many birds are sitting.
<i>Sepa</i> mechisonatikók uwasisuk mātuwāwuk,	Under the table the children are playing.
<i>Tawayík</i> wekík upepun,	In the middle of his house he was sitting.
Ne ke wapumow <i>wuskich</i> ā sisopākuhúk uyu- mihāwikumik,	I saw him painting the outside of the church.
Mekiwapík ke <i>óche</i> wu- yuwew,	He went out of the tent.
Ne ke ustan <i>pêche</i> misti- koowutik,	I have placed it within the box.

Nepowiwuk <i>waska</i> isko- tāk,	They are standing round the fire.
<i>Cheke</i> keskapiskāk ka ustāk,	It is lying close to the precipice.
<i>Ópima</i> otapanaskók pimi- pūtaw,	By the side of the sled he is running.

THE INTERJECTION.

INTERJECTIONS are words used to express sudden emotions of the mind.

The principal interjections are :

Aī! hī Wānākoma!	I thank you.
Iskayiwak!	Is it possible!
How! How su!	Now then!
Kwachistuk! Kwachi- stukach!	Alas!
Māyakwam!	Take care!
Yo ho!	What now!
Astum!	Come here!
Uwus!	Away with you!
Keyam!	Be it so!
Matiku!	Behold! you see!
Chest!	Look!
Má!	Listen!
Ākosane!	Well done!
Ākwane!	That is just right!
Ākwu!	Now!
Chaskwu!	Presently; wait a mo- ment.
Pāyútuk!	Take care!
Anukuchi!	Admiration!
Mamuskach!	Surprise!
Uyiwakikin!	Do.
Máte!	Let me see!

Pikwunutu!	Konutu!	Nonsense!
Pitunā!		I wish it!
Pitunā ikik!		May it be so!

Examples of Interjections.

<i>Ma!</i> Kākwika ititakwúk?	Listen! What is it that makes that sound?
<i>Matika!</i> asī tukosin,	Behold! he is already come.
<i>Ākoshane!</i> keyu miyos- utoskāyakun,	Well done! thou good servant.
<i>Ākwu!</i> <i>Ākwu!</i> ke pāhi- tin,	Now, now! I wait for thee.
<i>Chāskwu!</i> <i>chāskwu</i> pi- tuma,	Wait! wait a moment.
Yo ho! kakwī ka osita- yun?	What now! what have you done?
Chest! pā nokosew ākwu.	Look! he is coming in sight now.
Payutuk! ke ku tūkiska- tik unu mistutim.	Take care! that horse will kick you.

SYNTAX.

SYNTAX is that part of grammar which treats of the construction of sentences ; and this depends on the agreement, government, and arrangement of the words of which they are composed.

Rule I.—A verb must agree with its nominative in number and person ; as,

Unu eyinew kinokapuwiw,
That man he is tall.
Unike eyinewuk kinokapuwiwuk,
Those men they are tall.

Rule II.—An intransitive verb must agree with its nominative as to gender ; an animate substantive requiring the animate form of the verb, an inanimate substantive the inanimate form ; as,

Owu mistik michaskosiw,
This tree he is big.
Omu mistikowut misaw,
This box it is large.

Rule III.—Two or more singular nouns connected by *menu* or other copulative conjunction, require the verb to be in the plural ; as,

Neyu menu nekawe ne ku posinan,
I and my mother we shall embark.

Asi ke sipwātāwuk nōtawe menu
 Already they have gone off, my father and
 nistās,
 elder brother.

Rule IV.—Two or more singular nouns separated by *ūpo*, require the verb to be in the singular; as,

John ūpo James wepuch kittu tukosin,
 John or James soon he will come.

Rule V.—When a transitive verb expresses action between a pronoun of the first or second person, and a noun or pronoun of the third person, the abbreviated form of the first or second person pronoun always precedes the verb; as,

Ne pimitisuwaw,
 I follow him.
 Ne pimitisuhok,
 Me he follows.
 Ke wāpinān,
 Thou castest it away.
 Ke wāpinikon,
 Thee it casts away.

Rule VI.—When the action passes between a first person pronoun and a second person pronoun, no matter which is the subject and which the object, the second person pronoun always precedes the verb; as,

Ke kiskāyimitin,
 Thee I know.
 Ke kiskayimin,
 Thou knowest me.
 Ke kistāyimitinawaw,
 You I honour.

Rule VII.—When two transitive verbs are connected reciprocally, so that the subject of the one is the object of the other, one of them takes the inverse form ; as,

Sakihāo, menu, sakihiik,
He loves him, and he is loved by him.

Sakihāo uyis ā sakihiikot,
He loves him because he is loved by him.

Rule VIII.—As has been noted on page 10, transitive verbs govern the accusative case only when the verb is of the third person ; as,

Ke wuyuwetisuwāo kúkeyow iskwāwu menu
He sent out all the women and
uwasishu.
children.

Ke sekinum nipeyiw,
He poured out water.

A verb of the first or second person takes the same case after as before, viz., the nominative.

Ne wetupimaw nekawe,
I sit with her my mother.
Ne wetupimik nekawe,
Me she sits with, my mother.

Rule IX.—When one verb in the third person governs another in the third person, the verb governed is put in the relative form ; as,

Kistāyimāo ā miywatiseyit,
He honours him because he is good.

Kittu wuniskanāo ka nipiyyit,
He will raise them up who are dead.

Nótawe otāmu asī nipiyyiw,
My father his dog already his he is dead.
James o chekuhikun mistuhe kasisiniyyiw,
James his axe very his it is sharp.

PARSING.

IF the student is desirous of making rapid and substantial progress in the language, he should devote much attention to parsing, or the analyzing of the different parts of which a sentence is composed. It should be done thoroughly, and persevered in for a long time.

Examples.

Ne sakihaw nekawe.
I love her my mother.

Ne The contracted form of the personal pronoun neyu, first person singular.

Sakihaw A verb transitive, *saki* being the verbal root, from *sakihão*, he loves him ; second conjugation, indicative mood, present tense, direct ; first person, singular. Here repeat indicative mood, present tense, direct and inverse, and subjunctive mood, direct and inverse, together with the parts expressing the action of the first and second persons on each other.

- Ne* A possessive pronoun, first person, joined to *kawe*.
- Kawe* The contracted form of *okawemaw*, mother, when joined to a possessive pronoun of the first or second person ; when joined to a pronoun of the third person, the syllable *u* or *yu* is added. It is not in the accusative case because it is governed by a verb in the first person. See Rule VIII. Here repeat *Nekawe*, my mother, etc., etc.
- Wapûkā* ne ku posin miyouyayanā.
To-morrow I shall go off (by water) if I am well.
- Wapûkā* An adverb.
- Ne* Contracted form of personal pronoun, first person, singular.
- Ka* Particle expressing futurity in first and second persons, indicative mood.
- Posin* Verb intransitive, first conjugation, root *pos*, indicative mood, future tense, first person singular, agreeing with its nominative *ne*, according to Rule I.
- Miyouyayanā* A compound word, from *miyo*, good, and *uyaw*, he is ; verb intransitive, second conjugation, subjunctive mood, future conditional tense, first person singular.
- Soniyawikimaw* itusoowatāo kûkiyow eyinewu
The Indian so commandeth all Indians
agent them
kittu kistikāyit.
that they farm.

Soniyawikimaw ... A compound word, from *soniyaw*, money, and *okimaw*, a chief; a noun, animate gender, nominative to verb *itusoowatāo*.

Itusoowatāo..... A particular transitive verb, from *isse*, it, so, and *oyusoowatāo*, he commands him; indicative mood, present tense, third person singular, agreeing with its nominative *Soniyawikimaw*.

Kúkiyow Indefinite adjective pronoun, agreeing with *eyinewu*.

Eyinewu..... A noun, animate gender, plural, accusative case, governed by the transitive verb *itusoowatāo*, in the third person, according to Rule VIII. Were it not for *kúkiyow*, *eyinewu* would be ambiguous, it being either a singular or plural accusative.

Kittu A conjunction, with generally a future signification.

Kistikayit Verb intransitive, third conjugation, subjunctive mood, present tense, third person plural, relative form, agreeing with the accusative noun *eyinewu*, according to Rule IX.

Kúkiyow *owunitotumoowuk* *kittu* *ótiskuwikapo-*
 All evil doers they will stand
wistowāwuk *oyusoowāwikimawu* *kittu* *oyusoo-*
 before him the Judge that he (may)
watikochik.
 judge them.

Kúkiyow Indefinite adjective pronoun, agreeing with *owunitotumoowuk*.

- Oowunitotumooowuk* A noun formed from the verb wunitotum, a compound word from wuni, wrong, and totum, he does, animate gender, third person plural, nominative to the verb *õtiskuwikapowistuwāwuk*.
- Kittu* Sign of futurity in the third person.
- Õtiskuwikāpowistuwāwuk* A word compounded of *õtiskow*, in front of, *kapo*, the particle in composition signifying to stand, and *stow*, a particle in composition signifying before, to, towards; verb transitive, third conjugation, indicative mood, future tense, third person plural, agreeing with its nominative *oowunitotumooowuk*, according to Rule I.
- Oyusoowāwikimawu* A compound word from *oyusoo-wāo*, he judges, and *okimaw*, a chief, a noun, animate gender, singular, accusative case, governed by the transitive verb *otiskawikapowistuwāwuk*.
- Kittu* A conjunction, with generally a future signification.
- Oyusoowatikochik* A verb transitive of the third conjugation, from *oyusoowatāo*, he judges him, subjunctive mood, future tense, agreeing likewise with the accusative *Oyusoowāwikimawu*.

Nunuhituwuche k'õtawe, nakutayitumwuche
 If thou obey thy father, if thou observe
 o mamenomiwāwinu ke ku miyototason; kespín
 his them his advice thou wilt do good to thyself; if

maku anwātuwutche tapwā ke ku mitatumak.
but thou disobey him truly thee will he be sorry for.

Nunuhítuwuche ... A verb transitive of the third conjugation, from *nunuhítuwāo*, he obeys him; animate, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person singular.

K'ótawe K' abbreviated form of Possessive Pronoun, *ótawe*; a noun, animate gender, accusative case, governed by the transitive verb *nunuhítuwuche*, which being in the second person, the accusative is the same in form as the nominative.

Nakutayítumwuche A verb transitive and possessive, from *nakutayítum*, he observes it with the mind; inanimate, third conjugation, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person.

O A possessive adjective pronoun, belonging to *mamenomiwāwinu*.

Mamenomiwāwinu A noun inanimate, from *mamenomiwāo*, he advises; third person plural, accusative case, governed by the transitive verb *nakutāyítumwuche*.

Ke Contracted form of the second personal pronoun singular.

Ku Particle expressing futurity in first and second persons, indicative mood.

<i>Miyototason</i>	A reflective verb, conjugated as an intransitive of the fourth conjugation, from <i>miyo</i> , good, and <i>totuwāo</i> , he does it to him ; indicative mood, future tense, second person singular.
<i>Kespin</i>	A conjunction.
<i>Maku</i>	A conjunction.
<i>Anwātuwutche</i> ...	Verb transitive and animate of the third conjugation, from <i>anwātuwāo</i> , he disobeys him ; subjunctive mood, future conditional tense, second person singular, having for its accusative a noun of the third person singular.
<i>Tapwā</i>	An adverb.
<i>Ke</i>	Contracted form of the second personal pronoun singular.
<i>Ku</i>	Particle expressing futurity in the first and second persons, indicative mood.
<i>Mitatumak</i>	Verb transitive and animate of the third conjugation, from <i>mítatumuwāo</i> , he is sorry for him, which is from <i>mítatum</i> , he is sorry, and <i>uwāo</i> , particle expressing action for another ; indicative mood, future tense, first person singular inverse, having third person singular for its subject.

Oweyuk teapāwāyayimikwā numuwekach kittu
 Whosoever believeth on me never will
 pone pimatisiw.
 cease he lives.

- Oweyuk* Relative pronoun which, influenced by the verb to which it is the nominative, becomes a compound relative animate, singular, nominative to verb *teapwāyāyimikwā*.
- Teapwāyāyimikwā* Verb transitive and animate of the third conjugation, from *tapwāyāyimāo*, he believes in him; dubitative mood, flat vowelled, first person singular inverse, having third person singular for its subject.
- Numuwekach* An adverb.
- Kittu* Sign of futurity in the third person, indicative mood.
- Pone* Particle signifying cessation.
- Pimatisiw* A compound word from *pim*, signifying movement, and *atis*, moral or physical condition; verb intransitive, first conjugation, indicative mood, future tense, third person singular.

ARRANGEMENT OF WORDS IN A SENTENCE.

The Cree language does not follow so rigid a rule as the English with respect to the position of words in a sentence, but permits of much transposition, without in any way injuring the sense; thus, it is allowable to use any of the following forms:—

- | | |
|-----------------------|------------------------|
| Wapūkā menu ne ku tu- | To-morrow again I will |
| kosinin, | come. |
| Menu wapūkā ne ku tu- | Again to-morrow I will |
| kosinin, | come. |

Ne ku tukosinin wapû-	I will come to-morrow
kā menu,	again.
Ne ku tukosinin menu	I will come again to-
wapûkā,	morrow.

The only transposition impossible is that of the nominative, future particle, and verb ; these must always stand in one order.

In constructing sentences composed of several clauses, the arrangement may be much as in English, and if the rules of Etymology and Syntax have been observed, the student will be understood by an Indian ; the difficulty will be his understanding the Indian in return, from the changeable way in which words may be arranged.

The following story, written by an Indian for the Cree Magazine "Tapwāwin," is given as a specimen of the Cree language as it is spoken by the natives. There is first a free translation into English, and then the Cree with a literal translation.

Long ago, when people usually lived a wandering life and the half-breeds and Indians used to lead wandering lives, it happened that while they (the Indians) were travelling round, a party of half-breeds came upon them, and at once the half-breeds tried to trade horses with them, expecting to beat the Indians on the horse trade. Now this man, "He who eats the Frenchman," had a large horse that he never used, it was very fat, and being fat it was a very fine looking horse, it looked like a good horse. Then these half-breeds, seeing this fine looking horse, asked to trade, it appears their horses were in very poor condition, and seeing this horse in fine condition they at once took a fancy to it. When "He who eats the Frenchman" was asked to trade his horse he would not consent at once, he

praised the good qualities of his horse and the half-breeds believed what was said in praise of the horse, and tried all the more to trade with him, although he would not consent. But he only pretended that he was not anxious to trade his horse, for secretly he was glad because, it appears, whenever he tried to use his horse, as soon as the horse exerted itself, it was seized with cramps, and on this account he had never been able to use it, so when he was persistently asked to trade, at last he consented, he traded with the half-breed and received something to boot, and at once he moved camp as soon as he had traded his horse, being afraid that the half-breed would take back the horse, because of his having greatly deceived him in his praising his horse and leading the half-breed to believe him when he was telling falsehoods.

So now this half-breed when he tried to drive the horse that he had got in exchange, as soon as the horse exerted itself it took cramps, and this happened every time, and he was very indignant at being so deceived, and it appears he said, "The man who treated me in this way, if he had the chance would eat a Frenchman," and so since then this Indian was called "He who eats the Frenchman," because he deceived the Frenchman in this bargain.

Matiku ātokā kuyas manu ka ke pupa-

You see it appears long ago usually they tented
 machihochik westuwawāsu manu ke pupama-
 about they also it appears usually they tented
 chihoowuk apītuwikosisanuk menu nāhiyuwuk,
 about the half-breeds and the Indians,
 matiku ātokā ā pupamipichichik mākwach,
 you see it appears as they tented about whilst,
 katūtuwa wapumāwuk apītuwikosisanu, ākwu menu
 suddenly they see half-breeds, then and

sāmāk we kukwā meskotonikāwuk oke apitu-
 at once wished to try to exchange these half-
 wikosisanuk mistutimwu, a we kukwā
 breeds horses, as (they) wished to try
 wuyasināwachik Naheyuwu kittu
 to cheat them on the trade the Indians in order that
 meskotonachik mistutimwu. Ākwu owu
 they might exchange horses. Then this
 “Wamistkosiwu ka moowat” uyawao misimama-
 “He who eats the Frenchman” has a large
 skutimwu numuweyu wekach āsu
 crippled horse not at any time it appears
 manu ā apuchihat mitone weyinoyiwu ākose mitone
 usually he uses him very his he is fat and very
 ā weyinot uwu mistutim mitone miyonakosew
 as he is fat this horse very he looks fine
 tapiskoch ā miyosit isenakosew, ākwu oke
 like as he is good he looks, then these
 apitūwikosisanuk ā wapumachik mitone a miyona-
 half-breeds as they see him very as he looks
 kosiyt kukwāchikāmowuk kittu meskotonachik,
 fine they ask that they exchange him,
 kakuwākutosostimwāwuk āsu weyu-
 they have poor conditioned horses it appears them-
 waw ākwu ohe ā wapumachik ā weyinoyt sāmāk
 selves and this as they see him as he is fat at once
 chékāyimāwuk. Ākwu ā kukwāchimit owu “Wā-
 they like him. Then as he is asked this “He
 mistikosiwu ka moowat” mâte kittu ke meskoto-
 who eats the Frenchman” to see that he can ex-
 nat ohe otāmu numuweyu sāmāk āsu
 change this his horse not at once it appears
 we tapwātum, miyosew ā aputisit isse
 wishes he to consent, he is good as he works so
 mumichimāo ohe otāmu ākose tapwātumwuk
 he praises this his horse and they believed it

oke apítuwikosisanuk ā isse mumichimimít menu
 these half-breeds as so his he is praised and
 áchipiko we kukwā meskotonikāwuk
 all the more wished to try to make exchange
 atu āka ā tapwātumeyit. Maku pikonutu
 although not he consents. But insincerely
 ka totúk tapiskoch tapwā āka ā nótā meskoto-
 that he does as if truly not he desires to ex-
 nat ohe otāmu maku kemoch miywāyítum
 change this his horse but secretly he is pleased
 uyis āsu ohe otāmu wa apuchiha-
 because it appears this his horse when he wishes to
 che sāmak ochipitikoyiwu muyuw ā se-
 use him at once his he takes cramps as soon as his he
 cheyit āwuko óche numuwekach ke
 exerts himself that on account of never he
 apuchihāo ākwu omu ka kēkihít kittu me-
 has used him then this that he is pressed to ex-
 skotonat peyis tapwātum meskotonumato-
 chānge him at length he consents, they exchanged
 wuk ohe apítuwikosisanu, tukótinumu-
 with him these half-breeds, he was given boot
 waw ohe otāmu, akose sāmak puskāpichew mu-
 with this his horse, and at once he started off as
 yow ā ke meskotonat ohe otāmu ā ustatit
 soon as he had exchanged this his horse as he is afraid
 tu ke otinikāyit ohe apítuwikosis-anu
 that he might take (back) this half-breed
 mistuhe ā ke wuyāsihat omu eyikók ka
 greatly as he had deceived him this how much he
 ke mumichimat otāmu akose pikonutu ā keyaskit
 had praised him his horse and foolishly as he lied
 ka tapwātakot apítuwikosis-anu.
 that he believed him the half-breed.

Matiku ākwu owu apítuwikosis-an ohe o me-
 You see then this half-breed this his ex-

skotonikāwinu ā we otapuhat muyow a sé-
 change as tried he to drive him as soon as his
 cheyit sāmak ochipitikoyiwu
 he exerted himself at once it was seized with cramps
 ākose túke āse uyayit, ākose mistuhe pukwa-
 and always so his he was, and very much dis-
 tum osam mistuhe ā ke wuyāsihit,
 gusted he is so very much as he has been deceived,
 ākwu ka itwāt āsu, “Kespín ke kuskítat tá
 then he said it appears, “If he could do it he
 moowāo Wāmístíkoosiwu, omu ka totowit,” ākotu
 would eat a Frenchman, he who did this to me,” and
 maku omu weyowin ka kuskítumasot “Wāmístíko-
 from this the name he earned “He who eats
 siwu ka moowat,” mistuhe a ke wuyāsínā-
 the Frenchman,” as he so greatly deceived on the
 wat apituwikosisanu.
 trade the half-breed.

THE END.

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 A grammar of the

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